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NEW FURROWS IN OLD FIELDS

WILLIAM CHALMERS COVERT

NEW FURROWS IN OLD FIELDS


A PRESENT DAY OUTLOOK
ON THE OPPORTUNITIES
FOR FAITH AND WORK

BY

WILLIAM CHALMERS COVERT



NEW YORK
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Psalms 84.7 They go from strength to strength.
Philemon 14. But without thy mind I would do nothing.

"Man is not God, but hath God's end to serve.
A master to obey, a course to take,
Somewhat to cast off, somewhat to become.
Grant this, then, man must pass from old to new,
From vain to real, from mistake to fact.
From what once seemed good now proved best.
How could man have progression otherwise?"

ROBERT BROWNING.

Recd. Nov. 1. 1899

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FOREWORD

MANY earnest writers are at this time undertaking to view critically the present day field of Christian faith, and to note the conspicuous and interesting features that invite our thought and challenge our conscience. The task, as such, is a difficult one, in view of its baffling scope and complexity and the evanescent and shifting nature of many modern conditions whereby one must determine the character and qualify the practical expression of modern faith. However, one feels to-day somewhat like a navigator gradually passing out of a widely extended area of fog through which he has been sailing without the aid of many of the usual luminaries that define positions of latitude and longitude, and hold seafaring craft in the ocean lanes. Our voyage of late has been disturbed, and we have suffered some dislocations. The chart and charted routes have not changed. The compass holds its points, and the general laws of navigation operate as of old, but the fogs have for the time being obscured our horizons and halted our movement. There may be those who do not believe that atmos-

pheric conditions have in anywise clarified, or that observations that will help to determine position and direction are any more possible now than formerly. There are, however, special reasons why men at this time should look with great care athwart the field of faith, marking situations and circumstances that are likely to affect the mental attitude and moral conduct of the present generation.

(a) The period of distress out of which the world is passing has wrought havoc with the mental and moral foundations for many, and they are asking what really has survived the shock of war. It will be to the advantage of the good to have them know. So many ideals have been shattered and so many disillusionments have taken place, that, in order to have proper reassurance and poise in the matter of faith, every man should at once survey the facts before him, sighting with comfort the old and immovable things of eternal truth, and welcoming with joy the things new that help even though they may yet be ill-defined and standing on remote horizons.

(b) The abilities to see things were never so keen and quick. New sensibilities have arrived and old sensibilities have been quickened, under the stimulating conditions of modern life. Amidst the throes of war, the perceptions of men have taken on the alertness and penetration of intuitions, and

the range of their capacities for knowing have been widely extended. Spiritual perceptions have reacted to these, arousing and galvanizing world conditions. To the task of viewing his own environment, now lying in an atmosphere of high visibility, and seeing what there moves and calls to him, man brings a rehabilitated and reinvigorated group of intellectual and spiritual powers. This makes a study of the times a surprisingly interesting process.

(c) There never were so many things in the realm of men's thinking to invite the careful observation of the thoughtful. The angle of vision never was so filled with facts. Old truths rise and stand forth in every field, freshened and vitalized, while the new phases and forms everywhere appear and bid for attention. Human experiences that are without parallel as to depth and variety, and which have bred new feelings and released new emotions, are now to be assayed and clarified before deductions that will abide and guide can be drawn. Challenged by the seeing of hitherto unseen things, and conscious of the fact that the world never was so crowded with things to be seen, classified and related, the open-eyed Christian thinker, with a divine cosmic plan in his mind, as the background of his faith, will look on the procession of things now moving before him with thrilling anticipation.

(d) Men of faith have a new ability to view

calmly the heterogeneous and contradictory things that now fill the current of life and make for world progress. This new poise is not the result of indifference before results, or incompetence in interpreting the significance of any set of life facts. There is a freshly arrived calm pervading the souls of men of faith whose feet have found secure footing. They have certain inescapable facts of history upon which to stay their minds. The outcome of former eras of physical and intellectual disorder, debate and tumult, doubt and anxieties, they can never forget. They know that truth, reformed and readjusted, will fall into new relations, and will serve with wider potency the needs of the new day. To this conviction, they add the impressive facts of present day moral progress, the aggregate of which, to any but a confirmed pessimist, brings reassurance. Then further, for thoughtful, Christian men hope, indomitable and prophetic, guarantees for the future a new heaven and a new earth, wherein the order and stability and glory of the Kingdom of God gradually are to be established.

(e) Christian teachers and leaders are to-day sharing in a strong personal desire to think through their own positions and resurvey the field of faith and fact. No minds have been static during these years of mental turmoil. As some one has suggested, we are all much like housekeepers after an

earthquake, looking over our mental belongings. We wish to ascertain the damage done, if any, and the number of mental properties that have disappeared. We are trying to find the old, accustomed place for each intellectual possession, or to arrange entirely new settings. More than likely, we are finding that some articles do not fit the old nooks and niches where they so long stood. We are finding also that we have, without knowing it, appropriated bits of intellectual furnishings from our neighbor's house. This is well within the law. After a period of stress, in which the world has been involved so profoundly, this rearrangement and readjustment of the things of mind is a natural and needful consequence. Men who think, must survey the old and scrutinize the new, and get their bearings for lines of moral procedure that present conditions call for.

(f) Another incentive to an honest survey of the facts of faith lies in their devotional value and their quickening power as they touch and enter a man's religious life. This takes for granted, of course, that the interested fact-seeker is conscious of a moral purpose in his life, and is clear in his faith toward God as his Master, in obedience to whose behests life finds its supreme joys and noblest goals. Every fact, physical and spiritual, takes on a moral glow when viewed by the mind of such a man. His

imagination, kindled, hurries forward to the aid of his sincere faith. Moral passion, without which rituals die and altruistic programs fail, burns anew and like a steady flame, when a spiritually minded man sees and interprets the facts of life.

Therefore, one enters upon a happy task when he undertakes to mark the movements of God in the minds and affairs of modern men, and to study the facts and feelings that characterize the life of the race as it faces the new problems of its own destiny.

Coming forth from the most disordered decade life has ever known in the maturity of my manhood, I share with many others the experience of a faith more fixed and serene than ever. At no time has there been cherished a deeper persuasion than now, that God IS, and that His purposes not only are all inclusive but moral, just and kind, and that over all and in all is the benign urge of His gracious will, finally to be supreme in all lives. Experience confirms the belief that He has made an exhibit of His developing purpose with and for man in the Bible, and brought that revealing to a point of culmination in Jesus, and that through His life and teachings He plans effectively to renew the individual and redeem society, giving mankind ultimate victory over sin and death. And, further, that, moving in the hearts and affairs of men, His Spirit con-

FOREWORD

xiii

tinues everywhere and always to witness to His will and design. All of which leaves one with the conclusion that a church that fails to learn of this slowly revealing purpose in the daily doings of men and nations is doomed to a life that is moribund and finally extinct!

WILLIAM CHALMERS COVERT.

Chicago,
February, 1920.

CONTENTS

CHAPTER	PAGE
FOREWORD	v
I NEW EMOTIONS RELEASED	25
II NEW SENSIBILITIES OF THE CHURCH	43
III NEW ASSURANCES OF FAITH	63
IV NEW ZONES OF LOVE	81
V NEW-FOUND LIBERTIES	97
VI NEW TYPES OF LEADERSHIP	117
VII NEW SPIRITUALIZED FORCES	139
VIII NEW PHASES OF UNREST	157
IX NEW ESTIMATE OF THE CHURCH	181
X NEW SIGNS OF PENTECOST	195

CHAPTER I: NEW EMOTIONS RELEASED

Psalms 8:3-4.—“When I consider thy heavens, the work of thy fingers, the moon and the stars which thou hast ordained; what is man . . .”

Amos 9:6.—“It is He that buildeth his stories in the heavens and hath founded his troops in the earth; . . . The Lord is the name.”

“Sweeter shall the roses blow
In those far years, those happier years;
And children weep when we lie low,
Far fewer tears, far softer tears.”

“The best apostles of the faith are those who know where the foundations lie. The extent and durability of those foundations are disclosed only to those who have delved with their own muscle and seen with their own eyes. Indeed, one of the greatest needs of our own day is more clear thinking among Christians as to what is vital and what is immaterial, what is essential and what accidental. The most earnest believers are often the most vague and hazy as to the content of their faith. And loose thinking is the parent of intolerance as well as the despair of those who are asking to be shown a reasonable faith. . . . The highest devotion will always rest on a reasoned faith. The man who has looked all the facts in the face and emerged at length into the light of a glorious certainty—he is the man who can afford to lay down his life for the cause. For him, sacrifice is no leap in the dark.”

E. S. W.

NEW FURROWS IN OLD FIELDS

CHAPTER I

NEW EMOTIONS RELEASED

In the proposed survey of the fields of present day religious life, we note first the emotions that recently have been released and now wait to be capitalized. This is not an idle excursion into the realm of ecstasies and tears, in order that our intellectual curiosity may be satisfied. This would be to play the part of little children who invariably are highly entertained by our emotional outlets, particularly at wedding and funeral companies, and who not infrequently group themselves about the doorways of our joys and sorrows with both nonchalance and evident, though regrettable, satisfaction. Seemingly, we take a certain degree of pleasure in intruding upon the intimate personal affairs of others, particularly in the realm of their deepest and most sacred feelings. Without giving quarter to any such impertinence, we recognize that

26 NEW FURROWS IN OLD FIELDS

when we approach the study of men's emotions we enter a field of inquiry, where honest, purposeful search yields large and helpful facts to students of moral life and living. The academic inquiry of the psychologist who enters this field with his expert ability for analysis and exploitation does not as such interest us. The data of the heart and its complex feelings upon which the laboratory student set his mind as his ultimate objective, stop short of the practical ends our brief survey cherishes. We note with great surprise the vast amount of interesting material dealing with the emotions that has already been gathered and classified by the investigators in pedagogical, religious and reform work, and put at the disposal of all workers who deal with the problems of human conduct and character. Without doubt, all really scientific students of the mind and heart, the fruit of whose research we have, sincerely desire to make practical and helpful connection with programs and apparatus for the benefit of society in its individual and collective needs.

This is to capitalize for the future the authenticated facts and experiences of yesterday, and thus make it possible that

"Men may rise on stepping stones
Of their dead selves to higher things."
("In Memoriam," Part I.)

Would it not be a spiritual tragedy if the glorious hopes, the high-born impulses, the exalted visions, the sense of sin, as well as the glimpse of our better selves of those recent days of dread, were not brought back vital and active into our times of peace? How regrettable it would be if it should prove true of these vast war-born emotions as it was of Emerson's pilgrim who undertook to bring home the wonders of the sea and was compelled to say—

"I wiped away the weeds and foam,
I fetched my sea-born treasure home.
But the poor, unsightly, noisome things
Had left their beauty on the shore.
With the sun and the sand and the wild uproar."

It is especially urgent that we let intelligent introspection do its part after such an unparalleled emotional upheaval as that through which the world has just passed. The fountains of the great deeps of the human heart have been broken up. One tidal wave of emotion after another has swept the whole earth, leaving unmoved no group of people however remote from the burning center of the indescribable holocaust. We stand before the thrilled and agonized world persuaded that in these deep universal passions that surge in men's hearts there are powers released that must serve the highest ends of human welfare and hasten ultimate redemption of men.

In view of this fact, nothing more positively challenges the leadership of Christian men in the church than the task of marking carefully these vast emotional releases, recognizing their place and power in rehabilitating the race and saving individual men, and wisely coördinating them with other available redemptive forces. This will be to make these deep, sacred feelings, with which the race is now vibrant, effective for a saved manhood and the kingdom of God on earth. Here is a well-spring of moral passion, which while it cannot justify war may sanctify its consequences. If, in our haste to restore to normal conditions a disordered business life and press toward world supremacy with our vast, post-war trade advantages, we fail to give recognition to these emotions potential with highest good, we shall have lost the cardinal qualities of true national victory.

Men can have no doubt as to the vital relation between our emotions, fleeting as they may be, and the abiding substance of our character, nor will any question the high and worthy place among the constructive forces of life that they occupy. We cannot properly approach the problems of a new era without a careful study of the ruling emotions that are making the motor influences of to-day.

What are some of the elemental emotions that of late have both harrowed the heart and exalted the

soul, and what has been their value? Has their effect been ephemeral or abiding? Have they been vitalizing and constructive? Have they left the lives of men barren and infertile, or have they made the human heart ready for better things, as forest fires that scorch and consume dense and obstructing growths prepare the way for open meadows and stretches of fresh verdure?

As difficult of analysis as these hidden and intricate feelings of men are, especially under the stress of an appalling world burden, we are safe in designating certain ones as among the nobler and more enriching emotions that have had worldwide and effective play.

In their action, they have subsoiled the heart and left within a situation so urgent and potential, that in it are both dismay and a hope that inspires. The interpreting of these emotions to men and their uses as atmosphere, fertilization and growth stimulus for every good thing, give to the prophets of the present day a practical task whose influences are without limits.

What are some of the outstanding emotions that have fertilized the heart?

Sorrow.—The poignant and most profound emotion of the hour for millions has been grief. The width and acuteness of the world's suffering can never be measured even by the appalling figures that

war statisticians are gathering from bloody battle fronts, hospital areas and reconstruction dispensaries. The total footings of pain and loss can never be made. The ravages of grief in countless hearts, and the fatal reactions of sorrow in millions of homes, are never to be catalogued in any tabulations that our historians assemble. When eight millions of young men, holding in their hands the leadership of the race, and avid of life as glowing youth could be, die on the field or of battle wounds, there is a concomitant of sorrow so overwhelming that it escapes our understanding. And when it is understood that twenty million young men of all races have died in the wake of this world tragedy, and that in millions of homes, where their youth had set hope high for to-morrow, joy was turned to ashes of mourning, we begin to approach the vastness of the sorrow-smitten area of life. The iron has gone deeply into men's souls. Like as to some huge Calvary, the world has gone up to be crucified, and in the darkness that fell we seem to hear from the suffering world the cry of our suffering Lord, "My God, My God, why hast Thou forsaken me?"

It is impossible for the world of men to have passed through these fires and not have been in some manner purged and prepared for nobler things. And to the task of building these nobler things upon the foundations of bitter sorrows thoughtful men must

give attention. This is not in any sense to capitalize sorrow to the advantage of institutionalized religion, upon the theory that man was made for religion and not religion for man. This would be like the perverted Pharisaism of Christ's day that reversed the divine order in the matter of the Sabbath and its uses. It is, however, to recognize that the Christian religion has the unique, appropriate and supremely effective message in the presence of the world's sorrow. It also is to recognize that now is the receptive moment in which to recall to men that under the adjustments of the human spirit, and the benign influence of Christian philosophy, is made possible for men a pathway through sorrow to the most exalted joys and purest virtues that adorn character. If, before the empty-heartedness of men, religion will now set clear goals of service and character, that men can see and feel, we may rest assured that the hurt and sorrow now testing the race will leave a bequest of spirituality and a new eagerness for the things of God and human welfare.

Sympathy has taken on new meaning and wider horizons.—Mutuality was once nothing more than a measure of self-defense among the world's people. The weak loved the strong because it meant safety when enemies were near. In turn, the strong loved the weak since their raw products fed mills and set looms turning. Political and commercial mutuality

32 NEW FURROWS IN OLD FIELDS

is no new thing under the sun. Where it exists to-day it is as selfish and unrefined as ever, and as a basis of interracial relations provides no guarantee of permanent peace and mutual helpfulness. But when Belgium and Greece, Siam and Roumania, Brazil and Czecho-Slovakia, Hedjaz and Poland, Japan and Guatamala, France and India, England and Honduras, America and Italy, with others of twenty-seven nations *together* went down into the burning fury of war against a power-crazed monarchy, and brought forward forty million of their sons in sacrificial offerings and *together* laid upon the altar uncounted billions of money, mortgaging the world for a hundred years, and *together* after the war, with their maimed and sightless and shocked sons, took again the burdens of life, greatly enlarged, something more intimately mutual than self-defense or business ever begat, found its permanent place in the hearts of all men. It is a feeling that is destined to soften asperities and ease delicate situations as diplomacy or treaty contracts never could. Sympathy, intelligent and worldwide, and marked by a sincerity never before possible, has arrived and now enhances the opportunities for fellowship and service. To this, men of vision must be wise. Unprecedented doorways of racial intercourse now stand wide, and there is assurance that in the quickened interaction of new racial sympathy there

is ripening in the hearts of the race the spirit of that universal oneness that lay like the dream of some golden age in the vision of Jesus. If the champions of religion are wise and tireless, the church will, through these happy doorways, pass out upon an errand of unparalleled vastness for which her charter principles and native-born impulses primarily fit her.

Disillusionment as to the place and power of material things is a very definite emotional reaction that follows the experiences of the era.—This does not refer to the attitude of kings toward such things as thrones and scepters and other outward insignia. The disillusionment here is as profound as it is permanent. It does, however, have in mind the revaluation that men everywhere have made of material things, such as property in all its forms. The war was a supreme era of indoctrination. The self-sufficiency of business and the arrogance of its voice in the street was suddenly changed. Men saw for the first time the tinge of red that had always lain in the coin of gold. Business with its ordinary heedlessness and selfish aims got another view of life. In the glow of that vision, hearts and feelings moved and reshaped judgments. Men saw for the first time the utter futility of money when great sacred principles were imperiled, and especially when their first-born, with radiant forehead and shining eye,

34 NEW FURROWS IN OLD FIELDS

turned toward the Argonne Woods and the cemeteries of France. Places of honor and social distinction took insignificant rank alongside the call of the new crusade wherein knightly men went forth to die. The worthwhile character of all things that men held was tested in this inarticulate and chaotic period, and men made new and clear distinctions in the realm of life's values. These disillusionments were harsh but wholesome. They will not be forgotten. God wrote plainly on the walls of our money-making enterprises and in the hearts of many of our business men in letters of fire—"Thou art weighed in the balance and found wanting." Mere money in hand meant nothing alongside the motives of the heart. No return to the forgetfulness and prosperity of normal times can entirely wipe this lesson from men's hearts. Here is a situation of emptiness of heart that the church will recognize as a constructive opportunity.

With this new baptism that money has received, the church is vitally concerned. Limitless fields of need have taken on fresh acuteness, and hitherto unheard of situations, pathetic in their destitution, make appeal to the newborn tenderness of Christian money. The proximity of modern peoples without regard to geography gives every voice of human need a new personal appeal. The liberated minds of men make education and educational establishments

everywhere imperative. The ravages of post-war diseases and the horrors of the suffering of backward and uncared-for peoples make the universal distribution of hospitals and dispensaries one of the first duties of consecrated wealth. The hopelessness of any stable order and social progress apart from moral reconstruction gives a new urgency to the task of establishing regenerating centers of religion among disordered people, while the presence in our American life of groups of peoples and movements whose ideals are subversive of both moral and political order, press close upon the church the inescapable duty of a more aggressive and extensive religious propaganda than the church at home has ever known. This is the supreme hour in the world's life for unselfish money. A more specific statement of this point follows in a later chapter.

Homesickness in a new form, and more widespread than the history of home-loving men ever knew, has been an enriching emotion of which we do well to take cognizance.—We ordinarily make trivial reference to homesickness and are not accustomed to consider it as a contributive emotion. It more often provokes ribald and unsympathetic comment, particularly when it becomes obvious in a group of men. In the mind of Lord Tennyson, the home yearning of soldier men was not only consistent with high ideals of strength and vitality but also a factor in

their fighting power. He recognizes the vital relation between the soldier at the edge of battle and his home when he says of the home:

"Thy voice is heard through rolling drums
That beat to battle—where he stands;
Thy face across his fancy comes,
And gives the battle to his hands.
A moment while the trumpets blow,
He sees his brood about thy knee:
The next, like fire he meets the foe,
And strikes him dead for thine and thee."

But one need not be a psychologist on the one hand nor an extreme sentimentalist on the other to recognize that in the ravages of this gentle distress upon the hearts of millions of lonely men in strange lands there has been born a sensitiveness to many virtues and qualities of spirit that lie in the neighborhood of this yearning for home. The turning of countless men, even in a morbid fashion, toward the supreme center of their affectionate life interest, and the long and fond dwelling of their minds upon the tender and lovable things of home, could not do other than fertilize the soil of every pensive man's heart. The simple, pure and godly things of home and childhood took on inestimable values. In hours of lonely meditation the sweet glamor that settled upon home and family invited the good to reassert itself in many lives, and allowed principles that had been forgotten and dishonored to take new leader-

ship. In camps and advanced combat positions when a sense of desolation and danger gripped men, thousands report that they lived vividly through the joys of a happy home hour, or heard the singing of the village church choir, feeling all the while a nearness to God they had never known. We are not dealing with a fictitious or trivial thing when we deal with an emotion that, in its functioning, revives the good thoughts, the holy memories, and the better resolutions of men. It would seem but reasonable that this wide-reaching experience of homesickness in all its phases should endow the hearts of men with hopes and feelings with which religion may now collaborate in character-building and human service.

Righteous anger has burned in the hearts of men like some well-nigh universal conflagration.—We shall need to keep in mind sharp distinctions between things when trying to find a basis for spiritual contact with men through the presence in them of that fiery ardor we call anger. It may well be doubted as to whether anger ever enhances spirituality. We see so much of the blighting and scorching effects of the baser forms of anger that we are not prepared to welcome as an ally of the good any form of indignation. But the burning of anger through an offended sense of justice, or because of the violation of sacred principles of humanity is a spiritual reaction, no matter in whose soul it glows. The revul-

38 NEW FURROWS IN OLD FIELDS

sion of feeling in millions of our men and women before Germany's open defiance, not only of the laws of war but of the behests of the moral law and the Christian ideals that lie at the foundations of civilization, can with fine propriety be expected to release in other directions clean passions of righteous anger. The going forth of our armies was a crusade against evil principles that will outlive kaisers and Prussianism and work to dethrone manhood long after present peace pacts have been ratified. The anger that fired the hearts of our soldiers toward immoral ideals must not abate because Germany has surrendered, but with old-time vigor fight on, meeting the same evil forces with the same fiery indignation, even though they no longer bear the sword nor wear the iron cross. It is for the church to harness and direct toward proper ends this refreshing and cleansing passion. She must at once put into action the moral equivalent of that fighting anger that has nerved our men to unbelievable feats of fortitude and sacrifice.

Awe in the presence of death has wrought in the hearts of the present generation.—A close-up view of death has been for many the supreme revelation of the war. For many a youth, life hitherto had but meager contact with tragedy, and as for the grim face of death, they had never dared to look upon it. It had been possible for many, in the carefree choices

of life heretofore, to avoid the somber spectacle of funerals and the more depressing scene of the death-bed. It is likely that the majority among thousands of young men carried to the front experiences wholly innocent of the stern reality and inevitableness of death. There they met him at their elbows as they grasped a wounded comrade and took, with dazed and almost unthinking calm, the words formed with his last breath. Dead men beneath their blankets or stark and cold under the night sky in No Man's Land were scenes with which men were familiar. It was a familiarity that never dispelled, but rather deepened the awe that fell as they touched the once vibrant body, cold and tenantless. No mind was so dull or distracted by camp or battlefield that "taps," after the chaplain's prayer at a graveside, did not turn his thoughts from time toward eternity. The great fact of life as a continuing enterprise in some realm he knew not of, refused to be eclipsed either by its own impenetrable mystery or the scoffing of cynical men. There loomed out of the darkness of that moment of dissolution of his friend an insatiable hunger that had about it the violence that always characterizes the hungers of youth. It was so urgent that it took on the substance of hope. Without any conscious processes of reasoning he saw a light, dim but cheer giving. This has been the personal experience of many who have dared to speak

40 NEW FURROWS IN OLD FIELDS

about it, and of thousands to whom it is a hushed and hallowed secret. When and where has the glorious doctrine of an eternal life through Christ had the opportunity to answer such a widespread and urgent call?

The awe-filled hearts of young men, fresh from the poppies and crosses of Flanders, wait the assurances of simple faith. The bravado of stoic friends, the hopeless courage of materialistic philosophers, and the cynicisms of men who bluster and rebel, are broken reeds on which our youth, walking back from the graves behind the lines, cannot lean. This is the hour preëminent for the great message of Him "who hath abolished death and hath brought life and immortality to light through the gospel."

CHAPTER II: NEW SENSIBILITIES OF THE CHURCH

John 4:35-36.—“Say not ye, There are yet four months and then cometh the harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.”

Acts 9:6.—“And he trembling and astonished said, Lord, what wilt Thou have me to do?”

Isaiah 6:8.—“Whom shall I send, and who will go for us? Then said I, Here am I; send me.”

“Turn, turn, round world, all life is brief;
What now is bud will soon be leaf.
The wind blows East, the wind blows West;
The blue eggs in the robin's nest
Will soon have wings and beak and breast.”

LONGFELLOW, *Keramos*.

“To become fully Christian the church must come out of its spiritual isolation. In theory and practice, the church has long constituted a world by itself. It has been governed by ecclesiastical motives and interests which are often remote from the real interests of humanity, and has almost uniformly set church questions ahead of social questions. It has often built a sound-proof habitation in which people could live for years without becoming definitely conscious of the existence of prostitution, child labor and tenement crowding. It has offered peace and spiritual tranquillity to men and women who needed thunder claps and lightning. Like the rest of us, the church will get salvation by finding the purpose of its existence outside of itself in the Kingdom of God, the perfect life of the race.”

(“*Christianizing the Social Order*,” page 464, Rauschenbusch.)

CHAPTER II

NEW SENSIBILITIES OF THE CHURCH

The older psychologists located a collective organ of sensation within the brain, which they called the sensorium. It was at the point where the soul was centralized. Descartes' fancy designated the pineal gland at the base of the brain as being this unique clearing house of sensations, and the originating source of our sensibilities. Later, physiologists and psychologists have given up the idea of a central sensorium that receives, interprets and returns sensations. The nervous system is so generally active and highly sensitive, and the brain so complex and extensive in all its responses, that no one spot in the cerebrum is now accorded the high functions formerly assigned to the sensorium. But, presumably, within the magic cortex of the brain repose the vital forces that give life and determination to our sensibilities. Analysis may not discover any particular gland or ganglion that hold the high office of Descartes' sensorium, but nevertheless we are safe in concluding that within this wonderful cellular area is the place where every touch of our finger tips,

every wave of light and sound falling upon eye and ear becomes a form of experience and an item of personal knowledge by which we form our judgments and are prompted to definite action. And, whatever this sensorium may be, and wherever it may be located, we know it is constantly affected by its surroundings. There may come a loss of tactile sensibility which shuts one away wholly from his world, or there may arise a condition of excessive sensibility where every sensation is a thrill, if not an excruciating pain. We are safe in claiming for our use a helpful analogy.

There is a determining center of none the less vague proportions, a moral sensorium, in the church. There is a receiving and responding center into which the impressions of the outer world pass, in order to be fused, refined, coördinated and passed out, with power to determine action and promote conduct on the part of the church.

This sensorium of the church has of late been charged with innumerable contacts. Sensations which she has never known have thrilled her. Her old sensibilities have been quickened and new ones seemed to have opened fresh channels into the center of her moral response. The lines of communication have carried back into the sensorium of present day religion impressions so many, unmistakable and urgent, that her whole life takes on new interest

and larger significance. The environment of the church to-day assumes an apostolic freshness. The contact of her sensibilities, with things new and difficult, brings again an occasion for apostolic enthusiasm, as well as that spirit of original courage and devotion, that spreads a glow over the pages of the first Acts of the Apostles.

Enough should be said concerning these restored apostolic openings into the sensorium of the church today to assure her eager workers of the fact. After that, their chief business is to turn promptly, and with ardent zeal, to the supreme duty of recognizing the responsibilities they bring.

The church to-day stands at the gateway of a field more ample in its scope, more varied in its tasks, and more potent with universal influences than at any time. This deduction is based upon another conclusion, viz.: that the Holy Spirit is moving, and will continue to move, men of to-day to an inventiveness, a practical program, and a relentless spirit of service commensurate with the vast opportunity of the worldwide field. In the midst of the inspiring situation, it would be a pity if certain sensibilities of the church remained jaded, and certain feelings for the needy world that have staled were not quickened. Along with new objects of interest that have appeared on her horizon, it is a comfort to feel that freshened faculties for observation have also ar-

46 NEW FURROWS IN OLD FIELDS

rived. This means the disclosing of new phases of truth, new forms of duty, new zones of service.

Quickened moral sensibilities in the church are responsible for a new appreciation of money.—Very large moral possibilities lie here. A new feeling toward money can remake society, by carrying to its foundations new principles of living and serving. If the church and society at large are to capitalize this new feeling, no present-day welfare budget, nor projected schedule of missionary advance, is anywhere within range of that which can be realized.

When the heart of the people had been unified under the late call of patriotism and love, the church saw a breath-taking demonstration of money at work. Released from the grip of selfishness, and dedicated to others, money wrought to produce a spectacle of generosity, the like of which the world has never seen. We must never forget the vastness and the willingness of the money reaction that accompanied the universal conviction of wartime need, and the desire to serve. And the suggestion it gives to the church is patent. Men now feel that the blood of their sons has revalued their money and reminted the coin of the realm. Every good man's pocketbook is a sanctuary where a new shekinah glows. Money wears a nobility that it has not known except where great souls have measured its meaning in the light of eternal values. It rings

with holy music, not the jingle of mere metal, and it is filthy lucre only when it falls into filthy hands. In the presence of starving children in Belgium and Armenia, wounded men from battle fronts, widows and orphans of soldiers who fell, money became an insignificant measure of personal sacrifice. Having laid down every dollar in his possession, one would blush to make reference to it in the presence of a mother who had given her sons, or in the presence of sons who are to go through life maimed and scarred. Amidst the sacrifices of war, we found this new feeling which hereafter will insist that money take its appropriate place. We have seen in a new light the supreme function of money. Its only glory comes when it answers the sore needs of others. Its high satisfactions halt until those who have it and hoard it respond with it to the appeal of Christ's Cross and the need of millions of men of our day.

This new sensibility brings a newborn responsibility that will tax the genius and courage of leaders of religious work. It is so replete with power, so prophetic of larger things, that its use for the Kingdom of God calls for wisest and most effective planning. It places in the hands of men of vision a scepter whose power has never yet been fully realized. This is a supreme hour in a needy world's exigencies, and money has come into the Kingdom for such a time as this. Great causes wait upon the

wise administration of a newly appreciated money power. It must be harnessed to wisest organization and directed in service by men who, like the sons of Issachar, "understand their times and know what Israel ought to do."

Freshened sensibilities have come to the church in the midst of the new phases of social and industrial unrest.—The personal and individualistic conception of religion has kept the church aloof from the larger social implications of the Gospel. Until within recent years the simplicity and unity of our industrial life enabled the individualistic message of religion to answer most of our needs. But of late it has taken more courage than has been at the disposal of church leaders to follow through the logic of Christian principles in the matter of Christianized social order! Spiritually-minded men have been able to believe on the Lord Jesus Christ and find rest for their souls in His salvation, while unchristian principles in their business imposed unfair burdens upon others and withheld from struggling men the fair rewards of their labors. Industrial workers have long chided the church for partiality and turned away from her because she has not voiced a profounder sense of her social obligation and interpreted more strictly the unselfish social principles of Jesus.

The larger reactions of the war era upon the

social feelings and program of the church are yet to appear. But there is sweeping through all modern life, like a tide, a new socialized feeling in which the church shares. The democratizing methods of building an army and the practice of the art of group living, with all its mutuality and coöperation, has already told upon the church. She feels a new urgency upon her to emphasize the principles of that brotherhood, all the while in her original charter, and to press upon men all forms of unselfish mutual service.

Some men are disappointed in their post-war surveys at not locating wholly new factors in the problems of society. They should bear in mind that the volcano ordinarily works no organic changes in the materials of the earth involved in upheavals. Its eruption simply leaves a disheveled world surface with the identity of the earth materials unchanged, save where fusion has taken place. After the volcano, reconstruction and rearrangement of old earth factors in chaos and disorder become the obvious duty of the engineer and the agriculturist.

While all the original human elements are still inhering in the social and industrial fabric of the day, with no elemental changes, we are, however, aware of some refreshed and workable aspect in the social landscape following the vast upheaval!

Into this the church has come with a heart more deeply stirred than ever. The whole community, of

which the church is a part, has become a highly socialized unit. Every one has learned the joy and power of coöperative service. The higher welfare of men has for once been the supreme purpose of society. No frontiers kept workers apart. Class distinctions disappeared. Social strata seemed artificial, unnatural and most inconvenient. Racial antagonism subsided and alien elements were unified. The heat of war fused all social life, and the dross for the while volatilized. New fellow-feelings came as false social canons disappeared.

The church breathed deeply of this new atmosphere. It was the old native spirit she came originally to release among men. It had a certain primitive reality about it that thrilled her soul. She is now to respond to it. She no longer will be mute and inactive while destructive social principles are exploited, nor while unjust industrial relations despoil workers, nor while unfair and inconsiderate labor propaganda threaten employers, nor while any form of political corruption and oppression taints or intimidates voting men and women. A keener social conscience is moving up alongside of a new social intelligence in the church. The discouraged prophets whose socializing message throughout the decades has been politely embalmed in resolutions of assemblies and conferences may take heart as they see under way the tardy fulfillment of their hopes.

The church with quickened sensibilities is giving new consideration to her laymen. She is endeavoring to relocate the individual man in the worship and work of the church and undertaking to reattach him in a more vital and reciprocal way to the local unit.—This is due, in part, to a new self-assertion that has come to thousands of our men, based on a new feeling of competency of which men are conscious. The army régime enabled many men to find themselves. Separated from conventional things, on which they had always depended, they have set up within, new rules of self-determination, new courage in initiation, and are entering the society of civilian life, conscious of a power and dignity they once did not recognize. This is something to take counsel with. If wisely met and related, it means a relaying of spent religious forces in many churches, and the discovery of new leadership for the present church generation.

This effort to reestablish the man in a more vital place in the church life is also an outgrowth of a very deep sense of obligation to the young men of the generation. They responded unanimously to the cry of an imperiled ideal. It was the young men of the churches and the colleges that were first to enlist, and, so far as it lay in their power, they stopped short of no sacrifice or service. The church realizes the moral quality of this service and the

priceless value of the principles defended by those millions of high-hearted youth. She craves sincerely for them a more vital place in her organized régime, in her rituals of worship and her programs of work.

In the actual proceedings of the church's public worship, these laymen of the new-born spirit must have larger place. In the reaction of our protestantism from the pomp and ceremony of papal worship, we rushed to the extreme severity of form. We suspected the spiritual helpfulness of beauty and stateliness in worship, and would have none of it. Our consciences being over-quick, we ejected from our formal worship elements that were vital. Participation by the people in the pew and in the choir loft, had guaranteed that needed quality of personal response the heart demands in public worship, and its elimination left large bare intervals that mere hymn singing could not embellish in a satisfying manner. We even cherished a certain degree of pride in our disorderliness and often mistook abruptness and crudeness in the conduct of worship for spontaneity and sincere fellowship in worship. Men to-day feel anew the community of interest that must be recognized in the forms of public worship of the church. The people are coming to their own as men take a larger share in the devotional services of the church.

There has grown up in the church, through cir-

cumstances over which she had no control, a sacred professionalism in regard to what we call religious work. The order of the clergy has always had preëminence in the working programs of the church. But nothing was further from the ideals of the charter of the church than that of an exclusive professional aristocracy of workers whose assumption of the labors of the church were to set free from responsibility her laymen. It is alien to her primitive platform that men should be chiefly relegated to the doubtful joys of giving their money to maintain the personnel and apparatus of the institutions of religion. Laymen have broken out into innumerable organizations of service that parallel the church, where congenial tasks and the joys of leadership awaited them. There was within, a static situation, so far as they were concerned, that had to be relieved. The statesmen of the church did not present their program nor paint their visions in a way that appealed to men that initiate and achieve. Therefore, they fared forth to find an outlet for their aroused heart life. Hundreds of organizations for human service, animated by distinctly Christian motives, manned by distinctly Christian men, and with schedules of activity varied and wide-reaching, constitute one of the most inspiring spectacles in our modern civilization.

It would be unfortunate if the church should look

upon this spectacle of modern Christianity at work, without her bounds, so largely under the direction of her own men, and do nothing more than thank God for the glorious exhibit of what good men may do where tasks of philanthropy, education, moral reforms and world-helping are to be accomplished. She should turn promptly from her well-grounded gratitude to ask how this great volume of personalized Christian energy, working such modern miracles of love and service, can be enlisted on behalf of the undone tasks of the Kingdom of God for which the church is responsible. With high-mindedness, void of all jealousy or narrow notions of how good work is to be done, she must seize for her large unentered fields of work the gifted busy men and women, and place before them tasks that touch their imagination and lure their desires of service. The total task of the Kingdom will never be accomplished by professional workmen, ordained servants, but by the release of vast companies of reawakened laymen, coming to their own within a church that recognizes her new responsibilities.

The ancient feeling of the church for children has taken on a new sensitiveness and a larger scope through a revaluation of child life.—This is a happy by-product of the worst side of the war. Through an appalling destruction of human life in all lands the continuity of the race has been challenged, and

human life in general has reached a higher appraisal through the ghastly sacrifices of war.

Little children have had a large place on the stage of this gruesome tragedy, perhaps the most pathetic and appealing element in the whole dramatic story. The child's cot in the hospital has held our attention along with the wounded heroes of the trenches. His cries of loneliness and hunger have made us weep, while his terror in the presence of inexplicable suffering, from which no one seemed able to defend him, has moved us profoundly.

So, as we pass from war days and war scenes, children of the world turn upon us faces that wear a strange new appeal, and call to us with a new note in their voices. The world has been stimulated to a new activity on behalf of the child.

Child Bureaus of the National Government, and Legislatures of the land with municipal health departments, and child welfare organizations, are everywhere inaugurating educational campaigns on his behalf.

Authorities, finding the flow of a stream imperiled, recognize the importance of giving attention to every fountain and primary source of supply, and are aggressively organizing the community forces for preserving the child and enriching his endowment.

The church has been the pioneer in distinctive

services on behalf of children. Jesus lifted the child to a place of consideration he had never held before, and from that day to this he has been wrapped up in the destiny of Christ's Kingdom. But the church has narrowed her treatment of children, and has been slow to make use of the newer values accorded child life in recent years. She is both surprised and pained to notice how far behind the public schools she is to-day in the matter of definite, persistent attention to children. We have seen pedagogy at its best in the schools, and at its worst in the church. Educators in the schools have taken in hand promptly and seriously any well-established discoveries of psychology, as related to teaching and disciplinary methods, that they feel would educe the powers of the child's mind, but the church, either through indifference or incapacity, has met the growing spiritual needs of her children with tardy use of effective methods. So, we have seen religious education of children lagging far in the rear of every other form of culture. The vital importance of the subject has not sufficiently stirred the conscience of the church, nor claimed enough of her intellect, to produce qualified leadership and trained religious teachers.

The better day is arriving! The new valuation of child life, read out to the world from battle-torn fields, with a new national interest in the physical and mental welfare of children, finds the church

rising slowly, but surely, to follow a new leadership in the work for children. The cry for teaching enthusiasm, and the dedicated service of able men and women in religious culture of the children, must be heeded. Otherwise we shall rear a generation without a sense of God in its life, with ethical standards low and morally depressing, and with the inspiration and restraints of religion wholly wanting. In such a condition of life, we shall see the best ideals of the nation decay, and the hopes for large and noble living on the part of people shrink and die.

There is a quickened sensibility toward sin as the supreme influence in the disintegration of moral character and the social order.—Were the days less sophisticated and moral principles dogmatically applied to all the delicate details of social and individual conduct without appeal, as once was the case, the matter of people's opinion of sin would be a closed question.

When moral decisions were made for men under a benign and infallible religious autocracy of the day, the implications and consequences of acts of conduct were undebatable. To-day every man is his own moral monitor, and with differing standards of judgment and degrees of moral sensitiveness, we have confusion and a constantly lowering moral average.

The Protestant Church has tried to avoid violating

the conscience of men by overlording, and pays the price. There are no unified moral standards that men will universally apply, and in the moral "no-man's land" that modern situations create, we find contradictions and confusion without number. One of the consequences of the situation is that sin, as such, has been camouflaged, if not denatured, so that it exists in many forms among us without shock or resentment. There is a diluted moral sentiment and numbed moral sensibility in the church. Nothing more inflamed the prophets of the Old Testament than the complacency of the people in the presence of ethical and moral sins, the sinfulness of which had become obscured! They saw prosperity and the affability of civilization covering sin's original ugliness, while luxury and refinement disguised its repellent features. "Worldly" influences have minimized the spiritual forces at work in the body of the church, and the Gospel preached has too often been judged by its literary form and vocal articulation, rather than its appeal to the moral passions and ethical sense of men. The old moral messengers made the lesson plain. Until the equanimity of men who forgot God is disturbed, and a moral discontent aroused in their souls, we shall have sin condoned and winked at. Men cannot dodge the straight and narrow gate and reach heaven by the broad and easy way. When men consider every lapse in morals or

ethics as positively disintegrating, we shall have cleared the foundation for character building and social redemption. Not before!

We have not kept up with the progress of evil doing in its modern development by a constant re-statement, and up-to-date application of the elemental differences between good and evil. The moral teachers in the church are now seriously turning to the task of advancing our definitions of sin more adequately to cover the undefined territory of the "no-man's-land" we have of late entered. The sinfulness of sin and its incongruity in any form in the heart of a man, or in the transactions of social or economic society, are the primary considerations in every present day prophet's prescription for moral order and individual salvation. Moral leaders in the presence of sin are laying aside polite euphemisms and weak felicitous phrases, to join with the Prophet Amos in his fiery appeal to guilty men, when in scorching phrases he said: "Though they dig into hell, thence shall my hand take them; though they climb up to heaven, thence will I bring them down, and though they hide themselves in the top of Carmel, I will search and take them out of thence; and though they be hid from my sight in the bottom of the sea, thence will I command the serpent, and he shall bite them. Behold the eyes of the Lord God are upon the sinful kingdom, and I will destroy it

from off the face of the earth; saving that I will not utterly destroy the house of Jacob, saith the Lord." (Amos 9:2-8.) These are ardent words, born of a deep horror of sin, and express an attitude of defiant and relentless opposition to it! Such a message is a fiery forerunner of the present moral renaissance in which we now press on toward an idealism born of Jesus. The leaders of the church are to coöperate with those reawakened feelings.

Sensibilities reporting to the sensorium, and finding no reaction, became inert and unresponsive. There is a pentecostal era on the way, *if* moral leaders will supplement their praying with wise effective plans for readjusting the message and the methods of the church, in harmony with the new data that sensibilities, new and old, have placed before her conscience.

CHAPTER III: NEW ASSURANCES OF FAITH

Job 19:25.—“For I know that my Redeemer liveth.”
II Timothy 1:12.—“For I know Him in whom I have
believed, and I am persuaded that He is able to guard
that which I have committed to Him against that day.”

“No matter where the world began
Nor where the march of science goes,
My trust in something more than man
Shall help me bear Life's woes.

“Let progress take the props away
And moldering superstitions fall;
Still God retains his regal sway—
The maker of us all.”

“’Tis not the grapes of Canaan that repay
But the high faith that failed not by the way.”
LOWELL

“My God, I would not live
Save that I think this gross, hard seeming world
Is our misshaping vision of the powers
Behind the world, that our griefs are gains.”
TENNYSON.

CHAPTER III

NEW ASSURANCES OF FAITH

It would bring profound comfort to the minds of many faithful people if at this time they might be assured that a fresh certitude grips the essential things of our Christian faith. The present era has been one of violence and destruction. Men have witnessed the overturning and uprooting of so many institutions with sacred traditions and long cherished connections with humanity, that many thoughtful people are wondering whether the fabric of our faith remains intact. They look forth upon the reassembling of our war scattered possessions with anxiety, lest in the final showing precious things of our faith may not appear to have survived. There are not infrequent suggestions that the Christian religion in its present doctrinal and ecclesiastical expression will be unable to meet the supreme challenge now hurled at her from amidst the social and political chaos of the post-war period. It is further intimated that from these challenging conditions she is already emerging with certain dislocations, omissions and radical readjustments.

Upon the supposition that changes and rearrangement are everywhere, men ask timidly: "Is it not inevitable that changes are to affect the content of our faith, her organized, external forms, and her method of contact with the world?" There is much impatient inquiry accompanied by a thoughtless eagerness for things new and a ruthless disregard for that which is old. The question is asked on all sides: "What is the situation in regard to things men believe and depend upon for their souls' salvation?" In a state of trepidation and foreboding, good people are waiting for the answer. The many who are undertaking at this time to survey the present field of faith, and locate evidences of things that reassure, are doing a needed thing.

We confess to a presupposition, viz.: That there are abroad facts that enhance the certitude of faith when rightly viewed. Further, that there are facts that will account for a surprising general situation that would be anomalous anywhere save in the realm of religion, namely: that from this welter of change and turmoil a new poise and strength actually have come to faith. There is a certain serenity and undisturbed forward look in the new poise of faith that has come bringing with it a long and dramatic story. There is also here a prophecy that radiantly paints the future with hope.

Promptly it ought to be said that any new as-

surances that might possibly pervade the church because she was soporific and insensible in the presence of poignant human situations would not be cause for relief but despair. Such quietude would be the temporary comfort that comes to a suffering patient in pain, under an anesthetic. When the brief solace of the ether passes, the sufferer returns to face with lessened courage the suffering he surmised had gone. There have been sad eras of insensibility in the church when the sorrows and sins of men seemed not to impinge with any kind of stimulating hurt upon her conscience, and when an idleness born of spiritual lethargy and selfishness gave the lie to her words of adoration of Christ's Cross. If at such times there was serenity, it was the shameful reaction of a dull spirit and a gross heart. Further, there have been times when good men have joyfully heralded an era of calm because they were deluded by false hopes—an equally unfortunate situation. The inward calm that blessed their souls had no warrant in the conditions about them. They did not wisely interpret what they saw. To them, evil omens appeared good, or at least neutral and insignificant. Blinded by hopes, for which the facts gave no ground, and encouraged by lights that lured in the wrong direction, such prophets of serenity and good feeling misjudged their day and misled the people. Any quietude of the church bought with

such a price begets a spiritual tragedy in its generation.

It would be equally disturbing to feel that any good-natured poise in the faith of to-day was breeding troubles for to-morrow because men were taking to themselves the notion that the redemptive process, so far as they were responsible for it, was complete, and that no further progress was possible until the consummation of Christ's own personal coming. This calm of soul, born of a perversion of the primary principles of the Kingdom of God on earth, is doomed to disillusionment.

False optimism is fatal to real progress, but hope with peace and poise, grounded on valid premises, is the secret of a continued church morale and the conquering spirit.

The undisturbed equanimity of Jesus must never be forgotten. It gave weight to His personality and power to His propaganda, in a day when the wreck of effete hopes and a seething unrest lay all about Him.

Viewing with sanity and discrimination the field of present day religion, what are some of the things that reassure faith and give safe grounds for her poise?

The benign and corroborating influences of knowledge to-day is a universal comfort.—In an era of liberal and widespread knowledge, when faith

accepts the hand of science and rests her postulates upon things known, we cannot appreciate the distress and anxiety of believers in that twilight of science when men thought knowledge satanic and subversive of divine truth.

Anaxagoras, 500 B.C., was an early exhibit of the tragic sorrows of truth-seekers before knowledge took her place. He was tried before an Athenian court for impiety, because he held the opinion that the sun was an incandescent stone larger than the Peloponnesus, and had it not been for the intervention of his distinguished friend Pericles, he would have gone the way soon to be taken by his co-patriot, Socrates.

And when Galileo found himself a theological heretic, excommunicated and tortured, because he proclaimed the Copernican theory of astronomy, and thereby supposedly stultified Scripture records, his was but one of innumerable instances of cruel bigotry and intolerance that bespoke the shivering fear of the age in the presence of a knowledge that she thought hostile to her truths. The circulation of the books of Galileo, interdicted in 1664, was not authorized by Pius VII until 1822. It was at last found that the Copernican theory did not undo the cosmological conceptions of Genesis.

Scarcely more than half a century ago, Professor Moses Stuart, the indefatigable scholar of Andover

68 NEW FURROWS IN OLD FIELDS

(1810-1848) took the field against the conclusions of geology, because he felt they were at war with Genesis.

Hugh Miller in 1841 recognized that he was on delicate ground when trying to show that fossil forms were not immediately created but were the remains of prehistoric ages, and that when establishing the fact he meant in no way to disparage the veracity of the Creator.

Darwin's *Origin of Species* (1859) and *Descent of Man* (1871) spread painful anxiety everywhere. The implication of Darwin's facts paralyzed the heart of the church with fear. If the facts he presented established the genetic connections between all organized beings, woe betide the truth of Scripture.

These scientific men produced certain facts and passed on. Later the anxiety of the church passed when it was discovered that the facts of human knowledge, without being denatured or sophistically explained, do not contradict our essential faith. We have learned without accepting Darwin's theories, unless we so desire, that there is a comforting congruity, rather than natural antagonism, between science and Christian faith, and that we have a personal hold on God, our Heavenly Father, both satisfying and saving, long before we are able to determine in detail how and when he

made the worlds and organized their multiform life.

Buckle shocked faith, with his cold materialism, when in 1857 in his *History of Civilization* he produced his non-conclusive evidence that climate, soil, food and the mutabilities of nature explained the character of people; and that skepticism was the true source of progress, while the retarding element of liberty and civilization was faith. But before his death in Damascus, in 1862, the intellectual panic had passed, and in the regained composure of the church a new vision of the place and power of religion in history had been established for all time.

Knowledge reassures faith to-day. The facts in God's world glorify and visualize God's truth. Even the affirmation of this fact seems strangely anachronistic and needless, so surely do men of faith feel the corroborating and illuminating influence of human knowledge as it falls upon divine truth. Reassurance to-day rests on the composure achieved in this field yesterday by a growing church.

Under this general conclusion, we may rest in the fact, therefore, that the theory of development universally accepted by scientists involving all living forms from the infinitesimal microbe to man "made a little lower than the angels" does

not in any sense disturb the cosmology of Genesis. The chief effort of the Genesis creation story is to establish the identity of Jehovah God as Creator of the worlds, giving thus its unique place among other accounts of creation. The writer establishes as a personal act of God the vast drama of creation, and it is a matter of complete indifference to the narrator as to how the creative power moved forward. At its inception and through the long, dreary nights of primordial chaos and disorder, primitive forms and slowly unfolding plans, God's hand was on us! His grasp never relaxed. Geology and theology to-day join to lead us back to the face of God and present Him to us as the supreme fact of a world in the making under His own infinite plans.

The results of scholarly study of the text of the holy scriptures is to-day a very definite source of assurance for our faith.—Historical criticism of the Bible as literature has painfully agitated the church from the day scholars first turned their inquiries upon its literary form. Such inquiry touched profoundly, sacred and traditional views as to method and manner of inspiration and preservation of Biblical materials, and involved so vitally the questions of validity and the authenticity of writers that men viewed with alarm the critical study of the Scriptures. Men felt that it was

wholly impossible to question the traditional authorship of any particular writing without contesting its authenticity. They insisted that inspiration of the Bible as a whole was involved in the minute matters of authorship of various books and parts of books, and to suggest the fact of Moses as the compiler rather than the author of the Pentateuch was to cloud its claim as a divinely inspired message. There have been long, unhappy periods of anxiety before what has seemed the ruthless procedure of scholarship and criticism. The idea of a composite authorship of a book in the Bible was inconsistent. The theory that sacred documents were gathered and edited by some holy man vitiated for many the idea of the Holy Spirit's supreme work in the origination and preservation of the Holy Scriptures. To hear men discourse frankly on the presence in the Bible of fables, allegories, traditions, metaphorical passages, pagan poems, specimens of Israelitish folklore, bits of historical inaccuracies and variations of readings, anonymous books and pseudonyms taken by Scripture writers, had about it an atmosphere so suggestive of the secular and rationalistic that reverent and uninformed men rose to resist implacably the touch of criticism. There has been a violently destructive criticism directed against literature of the Old and the New Testament, by the naturalistic

scholars, mostly from Germany, against which all reverent students have set themselves. But the principle of historical study of the Bible is fixed. The place of the honest and gifted scholar in finding for us the most trustworthy and accurate Biblical record possible, eliminating from it minor chronological, geographical and circumstantial inconsistencies, is to-day universally established. Men now know that the editing of Biblical documents, under the direction of the Holy Spirit, insures to us original divine authority.

Men now know that the inspiration of the Pentateuch does not depend on Moses being the sole author. If it should finally be proved to be made up of different historical narratives, each with its code, no one will feel that its authority has been disputed or its dignity marred. Men to-day read with composure of John Calvin's theory that Ezra assumed the name of Malachi, and wrote the prophecy bearing the latter's name, and also that he edited the Psalms of David. There is no perturbation when scholarly men indicate two authors for Isaiah, or tell us that Mark 16:9-20 and John 8:1-11 are later interpolations in the text whose canonicity all accept, while other interpolations in Esther and Daniel are hard to accept. It was reverent, critical study of the Gospel of John that vindicated its authorship, considered by Biblical

students one of the greatest achievements of the past century. The total results of critical study of the Bible are conserving and clarifying, and underwrite with new validity the messages of the Book. Men are comforted to find the clinging presence of human imperfections in the grammar and syntax, limited information and narrow world views of men who wrote. They instantly recognize God's plan of moving by His Spirit through holy men as He found them, but in no wise violating their human personalities nor curbing their human spirits. The divine message flowed on in spite of the inadequate channels opened to it, and in the supreme joy of a God-inspired Book godly men to-day find rest for their souls!

It ought also to be said that academic study of the Bible does not quench the zeal of men for propagating it, but provides new fuel for its flames. Nor does it devitalize the message of salvation of our prophets. Moral passion for evangelizing men with the Gospel message is kindled by the assurance of the facts that scholarship thus establishes. The glow of a new and sane evangelism warms the hearts of men who know to-day that the Bible message has met the challenge of the hostile critics by what reverent and constructive scholarship has contributed. The little flecks and minor flaws that once seemed to us as likely to imperil the integrity

and authenticity of our written word and stultify its claims, now add a fine element of believability and substantial assurance to our faith.

The institution of religion is in no peril of decay when facts are faced. We are not holden by some effete and dying cult. There is a persuasive and unconquerable virility in the principles of the Christian religion after all the tragedy and sorrow of centuries, and in spite of ages of unbelief and opposition. The Christian religion is something divine, eternal and essential to human living.

The high levels of moral life, and the new standards by which men test character and conduct to-day in contrast with those of other generations and of lands where Christian virtues do not prevail, strengthen our conviction and give poise to our faith.—Nations and governments in our times have seen the light, and have been reformed. That transformation has been largely attributable to the dynamic thing that lives in the Gospel message and remakes men. Korea to-day comes near being a nation of Christian martyrs, where but a generation ago the missionaries were stoned and excluded from cities; while African tribes to-day are singing Christian hymns where their fathers held cannibal feasts.

Education, the direct result of Christianization, has gone to the corners of the earth, and men who

sat in darkness are walking in the light. Philanthropy and altruism, children of the principles of Christ, to-day are revolutionizing human life and altering the society of the whole world. Orphanages, homes for lepers, asylums for the blind and aged, hospitals and institutions for dependents and defectives, movements for the amelioration of human misery, without regard to race or geography, all constitute unanswerable arguments for the widespread and profound influence of the Christian religion on the earth. The thrusting of principles of justice and equity into social and industrial relations, and the readjustments of living and working conditions under the urge of the Golden Rule, bespeak the live, active presence of Christian ideals in the humanitarian activities of the day. The converting power of religion may not manifest itself in the spectacular forms of revivals, as were common under Peter Cartwright and Charles G. Finney, but the reviving and transforming power of Christ's religion abides, and thousands of earnest men and women bear individual witness to its purifying influence, its holy restraint, and its alleviating comforts. The undying power of religion in a wicked, war-ridden world lives on in spite of the moral incongruities of those who believe and the cynical opposition of those who hate. Irrefutable situations, countless facts, and a vast concert of testi-

76 NEW FURROWS IN OLD FIELDS

mony from people of every land and every type of society, affirm the presence in the heart and in human affairs as never before of the shaping influences of the Christian religion. This brings poise to our faith in the turmoil of the hour, and permits us to view calmly things that for the present contradict and subvert.

The post-war situation within the life of the Christian church is most reassuring.—A new spirit of urgency is in possession of every branch of the Christian church, a fuller statement of which follows in a later chapter. The disorder and desolation of war, together with thousands of indefinable wants of the soul that calamity and personal sorrow intensify, have given new voice to her message, new earnestness to her propaganda and new indomitableness to her resolution. A definite rehabilitation of spirit has arrived. Whereas, doubting men had prophesied a disowning by the era of the church as an institution out of joint with its day and incompetent to meet the exigencies of an unheard-of world situation, the opposite post-war result now appears. There is new vitality in the Christian church, responding to new needs, through modernized methods of approach. Elastic and thoroughly readjusted units of organization seek to meet the condition of need revealed by the last hours in the complex life of a needy world. A

new preaching spirit thrills the pulpit and lends moral enthusiasm to religious work of all kinds. Church workers are seeing great visions and are inspired to work of all kinds. At no time in the history of the church have such significant movements taken shape and gone forward. Statesmanship and strategy in religious matters were never more in evidence. Worldly wisdom and inventiveness in organization and propaganda with modernized leadership is forecasting well-nigh unbelievable programs. A unity that is little short of the miraculous is coördinating church tasks that once divided workers into opposing groups, but about which tasks to-day those workers stand unified and with their faces toward the morning of a great to-morrow. Great sums of money are being gathered by Church Boards, with a new business intelligence. The vastness of the totals betray not only the growth of vision of religious leaders of the new day, but a commensurate growth in the generosity of the people. Denominational enthusiasm in hearty and practical accord with new principles of Christian unity mark the day. It is in the presence of these and other signs of revived church spirit, longing for service, unafraid of sacrifice, that our faith regirds itself.

CHAPTER IV: NEW ZONES OF LOVE

I Thess. 4:9.—“As touching brotherly love, ye need not that I write unto you; for ye yourselves are taught of God to love one another.”

Luke 6:35.—“But love your enemies and do good.”

Prov. 15:17.—“Better is a dinner of herbs where love is than a stalled ox and hatred therewith.”

Song of Songs 8:6.—“Love is strong as death. . . . Many waters cannot quench love, neither can the floods drown it.”

Deut. 22:1.—“Thou shalt not see thy brother's ox or sheep go astray and hide thyself from them. Thou shalt in any case bring them again unto thy brother.”

Romans 15:1.—“We then that are strong ought to bear the infirmities of the weak, and not to please ourselves.”

“Let me live in a house by the side of the road
Where the race of men go by—
They are good, they are bad, they are weak, they
are strong,
Wise, foolish—so am I.

“Then why should I sit in the scorner's seat
Or hurl the cynic's ban?
Let me live in my house by the side of the road
And be a friend of man.”

SAM WALTER FOSS.

CHAPTER IV

NEW ZONES OF LOVE

Outward appearances to the contrary notwithstanding, a fresh suffusion of tenderness is permeating all peoples. Prosperity and racial pride had made for a general state of self-complacency among the men of leading nations, relieved, of course, by the ever-present spirit of altruism and unselfishness that nobly persists in individual lives, and works miracles of generosity and philanthropy. There was a collective feeling of self-sufficiency that encouraged provincial isolation among the nations and lessened their sense of mutual obligation. Motives of patriotism and self-preservation, together with commercial competition, had hardened the hearts of men toward one another. What was true of racial and national units remains true of small social and industrial units within the nation. The growth of class spirit and the sharp distinctions enforced by unions of crafts and corporate organizations in industry, explain the growing decline of communal feeling and social unity among workers themselves, as well as among employee and em-

ployers. The hostility between different labor unions, born of jurisdictional debates and other forms of contention, spoil the old time fellow feeling that bound those who worked with their hands, while captains of industry, resenting interference with the management of the internal affairs of their business by labor units, have lost that paternal and family interest in workers that characterized early stages of industrial life. One need only to survey the innumerable divisions of society to be made aware of the gradual elimination of the warm and mutual interest of simpler days and to mark the presence throughout modern life of a discomfiting lack of sympathy and fellow feeling.

The alien elements of the country, newly arrived, ignorant of community traditions and national ideals, have helped to lower the average of neighborliness and limit its practice. Hatred of the negro increased with his widely extended migrations from the Southland, and race antagonism violating the basic elements of our democracy, as well as our religion, have been widespread; the whole constituting a wicked and anomalous situation, challenging the fundamental principles that lie at the foundation of our republic. Community life and the good order in society wait on a new spirit of love and tolerance which must be evoked and set practically to work.

It is reassuring to recognize amidst all of these separating and alienating influences of modern society that the heart of the Church shares with the world in a fresh baptism of human tenderness, all cruelties and hard-heartedness of selfish men to the contrary notwithstanding. This guarantees a nesting place for many active virtues that our day needs. It provides an atmosphere in which reforming grace and redemptive influences may be born and developed.

It is interesting to note the special zones into which this new sense of responsibility and tenderness may carry the modern church.

Heretofore, we have found it difficult to look with patience, not to speak of sympathy, upon any kind of human deficiency or delinquency. The more self-reliant we became, through education and experience, the more intolerant we became touching the weaknesses, perversions and moral lapses of our fellowmen. At our request, justice has worn her traditional severity, and laws have been unmindful of the fact that derelictions of men and women call for something besides retribution.

The tidal wave of tenderness that broke over men when universal suffering sensitized the heart anew is to correct many incongruities in attitudes and conduct of men toward the weak, wicked and abnormal among our fellows. Pity, working its

proper ends, is not to blunt the edge of punishment of evil-doers nor to blind men to the perils of pauperizing the souls of defectives by sentimental attentions; but it is to enthrone in its place that tenderness that should temper our judgments concerning men, and prescribe for them, with their inheritance and environment in mind. If the horrors of a war that has brutalized the thinking of our generation shall give birth to any kind of human gentleness wherein life loses some of its acerbities and moral character takes on new bloom and fruit, we shall be somewhat consoled amidst irreparable losses.

Within the new zones of sympathy to which the church now turns with quickened purpose of service lie some of the following appealing phases of human life in which she will have increasing concern:

Illiteracy to-day has taken on an aspect of extraordinary pathos.—It shocks sensitive and sympathetic people as does the sight of maimed and crippled men. As the bounties of modern education become more widely distributed, the destitution of those still unreached becomes more tragic. In the glow of our enthusiasm for the free public school, we have cherished the hope that illiteracy, an un-American, anti-social feature of our national

life, was now left in the rear. Therefore, it was a most unpleasant surprise to have the relentless methods of recruiting officers reveal to us that among our fighting men between the ages of twenty-one and thirty-one, 311,000 were totally illiterate, 712,000 were relatively illiterate, making a total of 1,023,000 American young men to be classed among illiterates. Of these, 198,000 were white and 125,000 were black. In six months there were reported 4,744 fighting men whose mental rating was below seven years, while 9,762 were between seven and eight years, and 14,566 had mental ratings between eight and nine years of age; giving us 45,653 men rated mentally below ten years of age. These young men were the physical and intellectual flower of our manhood, and held in their hands not only the decisive influences of an Allied victory, but more—the leadership of the future in our own national affairs. Their intellectual and spiritual handicap, uncovered by the draft boards, made us pause, and it lifted the regrettable fact of illiteracy among our people into shocking conspicuity. We learn with pained surprise that three per cent. of the population in Cambridge, Mass., can neither read nor write; and that in Chicago, with her 8,316 public school teachers, there are 79,911 people unable to read; while in New York more than six per cent. of the population over ten are illiterate;

making a total of 254,208 mentally handicapped men and women in the most influential center of the nation's population.

Home life of the nation cannot be otherwise than seriously affected by the fact that among our illiterate are 2,701,213 women. The moral implications of illiteracy are so obvious, and its depressing effects touching our idealism so plain that the church has no difficulty in recognizing here an inescapable obligation. The fact that disorder and crime are vitally related to illiteracy brings the problem of an ignorant citizenship, and lays it at the doorway of our moral leaders. According to the Commissioner of Education ten million people under our flag are unable to read the Constitution of the United States. This means that there is released into our national life an element that demagogues and conscienceless politicians will increasingly undertake to exploit. Only education with morality and religion can safeguard our national life in the midst of this unhappy condition. The church must at once give herself to the task of Christianizing our education, while socializing and unifying the alienated elements among us.

Juvenile delinquency in our city communities has assumed shocking proportions.—We have flattered ourselves upon the simplicity and strength of American home life. We have felt it to be a

fine, unique feature of our democracy into the foundations of which had been permanently laid the ennobling ideals of Puritanism. About its confines our forefathers set rigid safeguards, and over it our traditions have spread an atmosphere of sanctity. Our poets have perpetuated the primitive beauty and unity of American homes, and enshrined in memory the glory of our elder altar fires. But at the same time the judges on the bench, and the social reformers during the past decade, have been reading out to our dull ears a story of domestic tragedy unequaled in our annals. We easily relate the shocking growth of juvenile delinquency to the fact that from 1887 to 1906 the federal census indicates that 946,625 homes were broken and divorces followed. This means that for every dozen homes erected, one went on the rocks, scattering children like moral wreckage all about, and helping to write into the records of our juvenile courts a sorry story of parental insolvency and neglected childhood. When 5,119 Chicago children annually enter the juvenile courts, and 25,000 more are annually detained in prisons of the country, there is no doubt as to the meaning of such juvenile delinquency to the future. Moral disorders that violate justice, imperil life and belittle our democracy in the eyes of the whole world here are in the making. The hoodlum and bandit

is a by-product of an erring, untrained childhood. The public schools seek to restrain the evil and develop the good, but the situation is insoluble apart from the planting of moral and religious principles in the hearts of children.

The scruples of our governmental conscience relative to the separation of church and state prevent definite religious instruction in the schools. That issue is settled. The future, therefore, is to be guarded only by a new and intelligent attack on the part of organized religious life of the nation, of this problem through positive, thorough religious instruction and principles of character-building that include the teaching of Jesus concerning God, sin and human duty. This is a realm of activity into which the modern church now is to go with more definite purpose than ever.

The domestic tragedies of the nation claim anew and more urgently than ever the serious and sympathetic attention of the church.—The Protestant Church needs to be called to her duty in this matter. The home as a unifying and conservative center of social life is essential to a stable and well-regulated national life. The divine character of the institution of marriage, and its constructive influence in modern life, has been challenged by the shocking increase of divorce and the disintegration of home life through abnormal and

unnatural home-making conditions. When the divorces in our country for two decades approach one million in number, there looms out of our American home life a spectre that fills us with foreboding and dismay.

The home preceded the church as a religious center. All functions of religion were performed within its precincts by the father as priest and household head. It is the spiritualizing of the family unit that explains the historic tenacity of the Hebrew home life. Nothing but a common faith moving all members of a family toward common ends in worship and service is adequate for unifying and perpetuating the home amidst the disintegrating influences of modern life. Sincere religion insures self-restraint, gentle speech, mutual kindness, unselfish service, and all the moral qualities that make for a cordially united family life. The supreme need of this disturbed era is a vital home life rigidly guarding itself against the decentralizing influences, good and bad, that are born of our modern distractions and our ill-proportioned views of what constitute the important things of life.

Only as we Christianize the home, and set high its ideals before the growing generation, will we build any kind of a bulwark against the perils that issue from divorce courts. A constantly rekindled flame on the family altar does more to conserve the

holy unities of home and society than all possible legislative enactments. To this nation-wide task of setting religion into the heart of twenty-five million American homes the church is especially called, and for this task she alone is qualified.

The vast company of dejected and ostracized men and women in the penal institutions of our country lie in a zone of pathetic need into which the church is now coming with new sympathy.—Jesus met the gravest misunderstanding from enemies and guardians of Roman law when He dared to suggest kindly consideration for those in prison. That He was a “friend of sinners” was a cynical thrust from the inflamed hierarchy that worked wide prejudice against Him. In Christ’s day men under the law forfeited all rights and were as dead men until He uncovered the principle of human love and a chance for reformation as the just deserts of every man who comes to judgment. He never thwarted justice nor shielded wrongdoers from punishment. He simply called for justice and another chance.

No tabulations are more of a challenge to the Christian Church than those of the prison survey in the latest federal census available. During the year 1910, 479,787 persons were behind prison bars, 124,424 being women and 24,974 being juveniles. 6,444 of these were for life, while 23,449 were for

less than one year, and 27,487 were indeterminate. In 1916 there were enrolled in 115 reform schools 61,095 boys and girls, while in and out of our jails and bridewells there went a continual stream of citizens numbering far above one million. No man ever passes into a prison under sentence, no matter how light, that comes out with the same feelings toward society, or the same notions of himself, that he formerly cherished. He is tagged by an ignominy which society feels should follow one who has been condemned. Rehabilitation in self-esteem, and in the esteem of the community, is so problematical as to depress multitudes of liberated prisoners, and confirm them in the crimes for which they have been punished. The neglect of society and the church of these liberated men whose pride is stung and whose hearts are inflamed, leaves the field free for every social heresy and lawless propaganda that are abroad. These men, despised and rejected, bitter and relentless, turn against the whole social order, and lend themselves as tools to anarchy and the disciples of disorder of every kind. If unreached during their prison period by penitence, they go forth from their fellowship with criminals and experts in wickedness better equipped, both in disposition and intellect, for more nefarious outrages against society. Every man under sen-

tence, at some period, has a moment when his better nature calls him and hope reasserts itself. If at that moment Christ's message of manhood, through the life and word of some friendly Christian, can be presented, it finds a cordial and often permanent welcome. Loneliness and social isolation arouse a keen hunger in the hearts of imprisoned men, which only a sympathetic, personalized word can satisfy. This task too long has been left to a zealous but not always wise few, or thoughtlessly referred to chaplains generally regarded by prisoners as a part of the prison staff. It is now appealing to the Christian church with a new pathos. Behind the appeal is a better understanding of the complex and, in many cases, mitigating causes of crime, and the relation of reformation and regeneration to retribution.

Too long our havens of rest for disabled men and women, and hospitals for suffering poor have claimed the generosity of the few.—The monuments to the beneficence of wealthy donors have been like green oases in the parched areas of human life. No finer expression of the heart life of New Testament Christianity can be found than these munificently endowed homes for the aged and disabled, and the great corridors of comfort for the sick throughout the land. Every man that has given

to this ministry on behalf of impaired and suffering humanity has heard Christ say to him, "Inasmuch as ye did it unto one of these, the least of my disciples, ye did it unto me."

The splendid service of the Hospital Units of the army, and the service of the Red Cross, together with the growing favor of our modern hospitals and their devoted medical and surgical staffs, have kindled an unprecedented enthusiasm for a widened hospital service throughout the land. The hospital has come to its own after years of prejudice. Every community feels outclassed and antiquated without some kind of a dispensary.

The war has systematized and universalized the scientific care of the sick and suffering, and inaugurated throughout the land an unprecedented revival of hospital construction. Vast lengths of new corridors and wards are opening everywhere to the ministry of comfort and scientific kindness, and the call to the service of fellowship and good cheer on behalf of the rapidly mobilizing armies of the sick, must stir the heart of the followers of Him who believe that "the healing of His seamless dress is always by our beds of pain." The church whose Lord spent so large a portion of His earthly ministry among the sick and hopelessly diseased, and who left the ecstasies and adorations of a notable moun-

94 NEW FURROWS IN OLD FIELDS

tain top conference to heal an epileptic child in the valley, is now coming again into that primitive zone of sympathy and service where He so constantly wrought.

CHAPTER V: NEW-FOUND LIBERTIES

James 1:25.—“But whoso looketh into the perfect law of *liberty*, and continueth therein . . . this man shall be blessed in his deed.”

II Corinthians 3:17.—“Now the Lord is that Spirit; and where the Spirit of the Lord is, there is *liberty*.”

Galatians 5:1.—“Stand fast therefore in the *liberty* wherewith Christ hath made us free.”

Galatians 5:3.—“Only use not *liberty* for an occasion to the flesh, but by love serve one another.”

John 8:32.—“And ye shall know the truth, and the truth shall make you free.”

“All higher philosophical thought agrees in the conviction that freedom is an essential condition of real manhood. There is no true individuality without it. Gladstone said that one of the chief lessons that life had taught him was that freedom is a good for its own sake, apart from anything that might be attained through freedom. The unsatisfied longing for liberty in past history is one of the great tragic facts of human life. The spread of liberty is the glory of the modern world. Our own nation was dedicated to the principle of freedom at its birth, and rededicated to it by a baptism of blood. Whenever any other nation is stirring uneasily under despotism or is trying to break the strangle-hold of ancient tyranny, an instinctive thrill of sympathy runs through our American people, showing that we have not forgotten our divine calling. As for our religion,—the passion for freedom is a distinctive mark of genuine Christianity. Paul summed up the genius of the new religion in contrast to the old: “Where the spirit of the Lord is there is liberty.” Jesus has been the great emancipator of humanity. Wherever his spirit has really touched any human soul, it has been made free in some way. Wherever it has touched any prostrate and shackled nation, there has been a stir of fresh life and manhood.”

Pp. 196-197. *Christianity and the Social Crisis.*

RAUSCHENBUSCH.

CHAPTER V

NEW-FOUND LIBERTIES

One of the discriminating writers of our times spoke the truth when ten years ago he said: "An age of contraction is always an age of regularity and order, because the objects on which its thought plays are steadily diminishing in number, and the boundaries of its activities are rigidly fixed by tradition. An age of expansion, on the other hand, is always an age of freedom, and, to a certain extent, of lawlessness." Not within the memory of men have world conditions provided a more striking illustration of the essayist's philosophy. All the characteristics of an age of expansion are with us, and are patent even to the casual observer. "Regularity and order" are no longer inviolable bulwarks behind which the social and religious status may quietly remain undisturbed.

In viewing the expression of new-found liberties to-day, one needs to assure himself of the steadying anchorage that comes from knowing the historic methods of human progress. The race-wide tumult that leaves no unit of manhood un-

98 NEW FURROWS IN OLD FIELDS

touched, no interest of life unaffected, may fill us with dismay unless we remember the lessons of the past. We are simply reading another chapter in the ever-recurring story of human progress as men achieve it, by daring to surmount ancient barriers and transgress old-time constructions of law.

When the mind becomes conscious of a certain new release and makes a fresh start, liberty lures men beyond the old bounds out into new fields. License and lawlessness always mark the struggle of liberty in these eras of expansion. Chaos and disorder always follow the general disregard of traditions and the search for new standards of life. Consequently liberty often must hang her head in shame at the consequences of her deep instincts moving men beyond the frontiers of reason and righteousness. When life is seeking a completer expression, conventional channels are always inadequate.

This is a day of supreme intellectual audacity, in which men are forgetting many of the models of other days, and leaving behind what have been fixed and classical canons of life. We, however, comfort ourselves with the thought that there is no human development possible where liberty is unduly restrained. Autocracy in every realm has always feared to face this native spirit of freedom which Hegel insists is the supremely significant thing in

human history, and so repression and a stalwart defense of the present order has always been the program of the cautious and conservative leaders of men.

We must keep in mind that in moments of disorder men always take a fresh inventory of human interests, and weigh again the worth of things they have achieved. In these apparent pauses, or recessions, we look ahead. Human life at such junctures parts with many of the narrow, crude and rudimentary conditions that have shut her in, and moves out into an amplitude she never knew.

At the close of the French Revolution, Edmund Burke despaired. The violence of the Jacobins led him to forsake the cause of liberty for which France was struggling. He felt that liberty had brought forth an incurable situation, and as the great Commoner surveyed the wide disorder that swept Europe, he acknowledged his hopeless anxiety. Trying to reconcile himself to inevitable conditions, he said as his final word to a frenzied world:

"If a great change is to be made in human affairs, the minds of men will be fitted to it; the general opinions and feelings will draw that way. Every fear, every hope will forward it; and then they who persist in opposing this mighty current in human affairs will appear rather to resist the decrees of Providence itself, rather than the designs of men."

100 NEW FURROWS IN OLD FIELDS

He spoke of something he felt, but could not see. His forecast was true. Liberty soon took a scepter in her hand, sanity and stability returned, and out of an intolerable chaos of society a new order came. The world felt as it looked back upon the eras of struggle and generations of courageous martyrs that

"They never fail who die
In a great cause. The block may soak their gore;
Their heads may sodden in the sun; their limbs
Be strung to city gates and castle walls;
But still their spirit walks abroad.

Though years
Elapse and others share as dark a doom
They but augment the deep and sweeping thoughts
Which overpower all others and conduct
The world at last to freedom."

GEORGE GORDON BYRON.

The church as one of the conserving forces of the world has met gravest difficulties in these eras of expansion and change. The task of adjusting her life to changes constantly arriving, through the growing spirit of liberty, has laid a burden on her intellectual and spiritual leaders they have not always been able to bear. The recent great war wrought profoundly among the emotions of men because its issues lay in the realm of men's moral ideals. It reminded men of their inherent rights and duties, consequently, following the upheaval, it is not surprising that a new sense of moral free-

dom has been released into the life of men and nations. There now lies upon the hearts of men everywhere a new vision of a larger liberty about to be, in which life and civilization either will find their crown and noblest achievement, or defeated recede again into the darkness of primitive barbarism, from whence through 2,000 years of struggle they came. If liberty and law can join hands in a happy recognition of their necessary mutual relation, and thus face the tremulous future, a new day for both will dawn.

There is a physical freedom that has put men at ease. The old fear of one's fellows that filled feudal days with unrest, and made weak men dependent on the powerful, is gone. Civilization and culture have brought recognition of the rights of others, and a liberty in which the best in men has a chance.

There is an intellectual freedom. This was the issue at the heart of the reformation. The right of every man to think as his conscience directs, and act solely in the light of that direction, knows no limit to-day except the consideration of the rights of others. It is the bedrock principle of every achievement on behalf of human freedom. It takes on new vigor to-day.

There is an economic freedom that sets industrial life for all men into ampler bounds, and puts

honor and self-esteem on men who labor, that the past never knew.

There is a political freedom that is remaking the map of the world. Government by the consent of the governed is the high maxim of truest democracy, and it is known to-day more widely than ever, and shapes the political destiny of more men than ever.

There is a religious liberty that is a bequest of centuries of persecution and bloodshed. To-day this liberty is accepted unthinkingly by many upon whom it confers its blessings.

There is an indescribable width to the influences that are making for that liberty pervading all life. The church cannot escape contact with these influences.

What shall be the effect on religion of the universal feeling for liberty? Will it mar the stability of church life and beget an intellectual unrest that will spoil faith and loosen the grip of sound doctrine upon the mind and conscience of men? Will this atmosphere of liberty devitalize our creeds and unspiritualize the forms of our worship, and release men from those moral convictions that hold society unified? Shall religion to-day decry the onward march of liberty, lest in the lawlessness that comes in her train her own sacred prestige be undermined, and the spiritual gains of the world be

lost? Or, shall she recognize liberty as her legitimate child, and in every way seek to enlarge the scope of her influence and direct the exercise of her power? What shall become of faith when the liberalizing influences now at work shall have brought forth their full fruit?

True Christian faith glories in an hour like this. The era when earthly things pass and human institutions are relegated, is the supreme moment for faith.—Amidst the dissolving scenes of human government, the disintegration of social organizations, and the shifting of landmarks in human affairs, the stability and continuity of faith have always comforted men. Of course, in times like these the iconoclast and rationalist, under the benign banner of liberty, have gone recklessly among the sacred things of our faith. With a wanton spirit they have wrought destruction among the treasured traditions and doctrinal beliefs of the church. But after our trepidation has passed, we invariably see the features of truth the brighter, and hear her voice speaking all the more persuasively. Faith loves life, and is pledged to its fullest enfranchisement. She will never close her sanctuary against the reverent spirit of liberty. Men who live to propagate the things of faith and who are prepared to die for their convictions, are the men who insist on the exercise of that freedom with

which God has endowed them in all matters of faith. Knowing that Truth is competent to care for herself, come what will in the wake of liberty, men who love her will stand calm and unafraid before the present spectacle of world-wide unrest and regrettable lawlessness that mars the good order of society everywhere.

More than that, those who share in the responsibility for the direction and leadership of present day religious life and work will mark this troubled moment as one of the rarest opportunities for the reassertion of that steadying, directing and formative power that lives in the Christian faith, and that has again and again as now called a restless, anxious world to her for help.

In this new sense of liberty that pervades life, the church is to cultivate the truest type of spiritual enrichment.—Piety under liberty will be an expression of religious life in harmony with the personality of the Christian. It will recognize the sincerity and validity of religious experience while admitting the variety of its modes, and understanding the differing terminology it may employ. Only as men are permitted to approach God on lines that are natural to their own intellectual and spiritual tastes and dispositions, and appropriate God's life through channels fitted to their own personalities, will the resultant life of piety be healthy, perma-

ment and effective. Individuality must be respected when claiming the hearts and minds of men for Christ. Of nothing was He more jealous than the sanctity of personality as He found it in His believing disciples. They were not men shorn, dis-crowned, and repressed, when coming to Him. He set about their spiritual life and piety a wide area of personal liberty, in which rigid uniformity of expression and servile obedience to identical forms alike for all men were impossible. The great principle of a life completely yielded to God and lived for others, made the mode of its expression unimportant to so universal a leader of men as was Jesus. He bade for strength, richness, variety, sincerity, and consistency in the unfolding of personality. Through the indwelling of His Spirit and the adaptation of spiritual expression to every man's individuality, moral character took on freshness and new power.

The Kingdom of God is to come, not through the repression or standardization of men's personalities, but through their natural and varied expression in subjection to the life and will of God. In facing a complexity and variety of religious experiences that bewilder us, we should bear in mind that, in the liberty of Christ, we may part company with certain traditional forms of religious expression and certain formularies of worship without

parting company with Christ, or belying our Christian experience. In such liberty, true Christian piety grows.

In this liberty the church will enlist for service her most virile and forward-looking men, and be able to assign to them, from new, needy and complex fields, the special task for which native gifts or acquired faculties have fitted them. There will be equal recognition and honor for every phase of Christian work. The preacher will not be overstressed, nor the pulpit exclusively honored among the essential forms of Christian service. Sincere men have been led to feel that religious work carried on through the rhetoric and oratory of the pulpit was the well-nigh exclusive form of Christian service open to them. In their emphasis of this high calling, they have neglected to set into proper conspicuity the dignity and urgency of other forms of Christian ministry. In the wide diversity of spiritual needs of our day, there are many sacred callings to which our educated and devoted men must turn, and in which they are to find not only a fruitful career, but also high honor at the hands of the church. When moral leaders are baffled by social problems, that range in character from the Americanization of the illiterate alien and the eradication of prostitution in cities to the halting of the cityward movement of rural population, the call for

a highly diversified gospel propaganda, and services endless in variety, is unescapable.

In the spiritual freedom of the new day the church is conceiving a program, the proportions of which are more ample and extensive than any that has heretofore engaged her constructive energies.—She is already forecasting plans for to-morrow that have in them something of Christ's own prescience and audacious courage. Universal penetration of every heart and universal extension to every racial unit, as an objective of the church, has become less of a remote academic hope of the visionary few, and taken on the unescapable urgency of neighborly interference on behalf of unhappy, undeveloped, because sin-sick, fellowmen. A new vehemence in the call of the spiritually needy, without regard to geographical location, racial connection or social status, has found the conscience of Christianity. No matter where it lies or whom it concerns, there is to-day a proximity in world sorrow and human need throughout the race that thrusts into our remedial gospel and its agencies an urgency, to which the Christian church now rises to respond. The vast schemes of mission boards, involving millions of dollars in mission funds, and far-reaching organized efforts, have before them a common objective, the immediate contact of the Gospel with the unchristianized na-

108 NEW FURROWS IN OLD FIELDS

tions of the world. In a coöperation reminiscent of apostolic days, and with methods highly effective, the church is carrying her propaganda into all welcoming and waiting lands. She is coördinating her plans and massing her field units for a forward movement, the scope of which is significant beyond anything hitherto planned. The educational ministry of Christianity is but in its feeble incipency, and the cry of a suffering and ignorant world has reached the heart and purse of men and women who are seeing their Lord's vision of the millions "as sheep without a shepherd." The new program of liberality and service must be commensurate with the width of the field and the vehemence of the cry of the needy.

With the coming of this era of liberty and independent judgment among men, religious literature is coming to its own.—In monthly periodicals and weekly journals, together with modern methods of press publicity and pamphleteering, there is daily demonstrated not only the presence of good religious writing, but also the power of close and wide religious reading among the people. When public opinion is to be shaped, the public press becomes our largest channel of contact. To this task of informing public opinion, consecrated men must devote themselves. Men who write are moving the world. Every hour sees more men reading, and

more than ever are minds molded and directed by what they read. Great moral and ethical issues in the realm of social service and public welfare finally are to be presented to the people only through the printed page. Void of the prestige of the sacred desk and the atmosphere of the church, the editorial, the fugitive article, the advertising page of daily papers, the pageant and various forms of dramatic literary appeal, are working to-day in the realm of religious propaganda, with an effect wholly unappreciated, and in a width of influence beyond the imagination of those who thus serve.

In the new liberty, ecclesiastical bodies and religious organizations of our day are employing methods of promotion and business management wholly beyond the powers of men who serve as pastors or teachers.—This situation is an outgrowth of the era of expansion. The progress of the Kingdom of God in this day of scientific management is in many instances conditioned upon the capacity and skill of a consecrated business manager. To-day there are being erected industrial and financial corporations so vast and highly ramified that merged boards are meeting great difficulty in finding men whose strength, genius and personal force are adequate to meet the responsibilities of leadership. The church faces a similar situation. If she is to meet present problems with adequate

program, she must mobilize her men of business and enlist their organizing and directing genius in the highly diversified functions of her growing work. Fine capacities for business hitherto devoted exclusively to commercial life will now respond to the call for special service in the field of religious activity, and to this type of work and worker due official recognition will be accorded. To the call of this new voice, Christian business men are to respond, with or without the laying on of hands, and in full accord with the evangelizing passion and purpose of our Lord.

It also follows that in the complex scope of her religious organization, and in the inevitable expansion of her official responsibilities, the church will now give to consecrated women a place of recognized leadership and authority that hitherto has been denied her, or at best been grudgingly accorded. The conservatism of the church has been strangely persistent in relation to proper recognition of women. In the political and social organizations outside the church, women have had bestowed upon them the privileges of a liberal franchise and a wide leadership, while within the realm of organized religious life, where women have found, from apostolic days, the field of their largest activity and generosity, she has been officially a negligible factor.

To-day with notable religious welfare and educational enterprises, international in their scope, under the exclusive direction of women, and with women's missionary organizations annually contributing amounts of money equal to those gathered by the total established church agencies, women must no longer be excluded from the fullest franchise, as well as official responsibility, in local and general church work. The verdict as to women's efficiency and fine tenacity of moral purpose has had new confirmation in the war services of millions at home and abroad. One lone young woman, of distinguished parentage, fine college training, zealous in church work, personally serving 120,000 cups of hot chocolate to combat troops during the advance on the Verdun Sector, challenges the religious world with the inexorable moral obligation of presenting to her hereafter some kind of adequate task, and a place of dignified responsibility within the church. She, and thousands of her kind, coming from the inspiring and serious duties of the battle front, conscious of new powers, aware of larger liberties in every realm, now say to the church, "Here am I, send me." To this challenge, the church must now respond with a liberalized policy of administration, involving a redistribution of official responsibility, and a worthy

recognition of the new and finely qualified generation of Christian womanhood.

Summing up, it seems fair to infer that in this era of freedom *two* great results are ripening for the use of a very much disordered world, and the Christian religion stands sponsor for both. The continuity of order and the ultimate reconstruction of society on high moral lines depend on the clear apprehension of these two results by the present and future generations. The first is a recognition, in all the realms of life, of the solemn obligation of every man and corporate institution fully to respect the sacred integrity of personality. The second is a universal conscience, holding every man to a recognition of the authority of just law as the bulwark of all liberty. Upon no other foundations can the perpetuity of liberty be established. When the individual, in the enjoyment of his rights, subjects himself to laws that are drawn for the welfare of all, we have the only guarantee for stability and order that abides.

In every human soul dwells the holy mystery of personality, a primary unresolvable thing whose vitality quickens and moves men. This is the hidden, inaccessible center of spiritual power, where abide the potent things of character, and out from which issue live currents of personal influence that inspire men and lead nations. From the welter of

blood and disorder on fields of battle, fought for the newer freedom, there rises with new meaning the fact of human personality, an inviolable thing. Only in the fullest appreciation of this fact is the best of human life hereafter to bloom and fruit. To this the teachings of Jesus gave heed, when He said: "Ye shall know the truth and the truth shall make you free," and upon this foundation He laid the superstructure of that universal, voluntary social organization He came to establish. It was when He lifted the individual out of the mass, and gave him definition and dignity in a realm all his own, where no man may trespass, that the first step was taken toward that millennium of mutuality He called His Kingdom. Religion is now to face this fine resurrected personality in Christ's name, and capitalize its kindling and conquering power for larger service on behalf of humanity.

The second ripening result is already deep in the consciousness of the thinking world, viz.: That only under the reign of law can individual character develop, and social justice between man and man be achieved. At this moment in the heat and resentment of unthinking men, who have broken the scepter of despots, all law appears as the bequest of tyrants they loathed, and the traditional refuge of desperate monarchies. Many men are falsely viewing law as in itself hostile to liberty. In their

fury, they have laid violent hands on the only bulwark of defense that human liberty has ever known. Ignorant and selfish men are responsible for the wide disrespect for law. Trading upon the ignorance and suffering of their oppressed fellow-men, they inveigh against all law as an unjust infringement upon the rights of men, and surviving simply as the relics of those repressive measures that autocracy in politics and wealth have foisted on the world.

The highest good to the greatest number is the principle of Christianity as the basis of all law. The acquiescence of the minority in the law of the majority, until through established means changes may be accomplished, is the essence of true democracy and stable society. Stability and personal liberty are thus to be conserved. Lawlessness breeds a bondage that terrorizes the soul and mocks the name of liberty. The freedom of the Infinite God is circumscribed by the immutable things of His moral nature. His liberty is held in the universal embrace of divine law. There are some things He cannot do. We honor Him and make firm the place of liberty in human affairs, when we honor just law. As the mother of a world's freedom, the Christian religion stands as the sponsor of a world's law.

CHAPTER VI: NEW TYPES OF LEADERSHIP

2 Tim. 4:5. "Make full proof of thy ministry."
Acts 13:11. "And he went about seeking some one to
lead him by the hand."

THE HAPPY WARRIOR.

" 'Tis, finally, the man, who, lifted high,
Conspicuous object in a nation's eye,
Or left unthought of in obscurity,
Who, with a toward or untoward lot,
Prosperous or adverse, to his wish or not—
Plays, in the many games of life, that one
Where what he most doth value must be won;
Whom neither shape of danger can dismay,
Nor thought of tender happiness betray;
Who, not content that former work stand fast,
Looks forward, persevering to the last,
From well to better, daily self surpast;
Who, whether praise of him must walk the earth
Forever, and to noble deeds give birth,
Or he must fall, to sleep without his fame,
And leave a dead, unprofitable name—
Finds comfort in himself and in his cause,
And, while the mortal mist is gathering, draws
His breath in confidence of Heaven's applause:
This is the happy warrior: This is he
That every man in arms should wish to be."

WILLIAM WORDSWORTH.

CHAPTER VI

NEW TYPES OF LEADERSHIP

We witness to-day the paradoxical spectacle of the most widespread and self-reliant individualism the world has yet seen, acknowledging itself helpless and defeated without an adequate leadership. While the liberating conditions of modern life have given to the individual the freest scope he has had for the exercise of his own powers and the enjoyment of his own rights, yet at no time in the long tedious pathway over which he has come to his present day promise-land has he been so appreciative of the imperial qualities of leadership that mark those worthy to lead. The individual has achieved that which he has long sought, but, having done so, does not know what to do with what he has achieved.

He finds the land of his new personal liberty poorly triangulated. The direct pathways to desired ends are scarce and there are but few landmarks to guide. There are enemies in ambush to surprise him and thwart his free movements, while on every hand unreasonable men and conditions

prevent him from laying hold on other much coveted areas. To him it seems often that friends and foes alike are beating back and forth across this supposedly happy promise-land for which they have striven, neither apparently aware of their destination.

Men rejoice to-day in being able to do as they please, and even boast in unseemly fashion on occasions of their precious freedom. But in the next honest breath they proclaim their fear and uncertainty as to what they should do or whither they should go. Nowhere more than in the economic and industrial world has liberty on this account been an embarrassing acquisition. The industrial situations have been so complex and baffling that the individual has often bartered away the liberty he has won through decades of struggle for a despotism that got for him practical results. It guaranteed some kind of leadership through a hopeless maze. The price paid was high, but not thought too high in view of that conscious helplessness that so burdened him that it prevented the enjoyment of the blessings of his individualism.

The emergence of new types of world leadership has made all history varied and thrilling. World changes with their crises and epoch-making events have always brought to the fore men adapted by special qualities to meet the needs of the hour.

There has just taken place before our eyes a change in the type of military leadership necessary in the prosecution of modern warfare. It is analogous to the changes that are in process in the leadership of the social and religious life of the world. The enlarged scope of modern warfare compelled new forms of fighting machinery, new field equipment, new methods of attack, and new modes of defense. This situation induced an unparalleled inventiveness among our patriots. Men with mechanical genius everywhere wrought furiously. New implements of death adapted for warfare of the sky, sea, or land, appeared in surprising numbers. Poison gases, rifled grenades and man-killing devices hitherto unheard of, were offered in unbelievable quantities. Only the signing of the armistice kept from wide use scores of new and strange agents of death that promised to revolutionize certain phases of modern fighting.

The appearance of these new contributions to the practical effectiveness of war instantly affected every man in command. He was compelled perforce to widen his knowledge of the data of all warfare, and, by constant alertness and study, keep himself equipped with the latest additions that science was making to his profession. Capable men grew with the progress of the machinery they were compelled to handle. And, when

the war took on race wide proportions and became one vast international, interracial human problem, military leaders were no longer mere officers of the line. They passed out of the narrow zone of one nation's fighters, dealing with the maintenance and management of troops, and took up the burdens of a world order, with countless problems that vitally concerned the welfare and progress of the whole human race. Brigaded with the armies of a whole world, sharing in naval and military strategies that swept all seas and lands, laying hold on the soldiers, sailors, factories and food crops of every nation, our officers and men went at once into a new phase of leadership. This leadership in turn made call on new abilities and developed new characteristics that must qualify all who hereafter take command in world affairs.

It would be presumption on the part of one to assume that the qualities of effective leadership in the present day conditions of religious life could be prescribed. The situation on the one hand is too nebulous to be described, and on the other too chaotic and vast to be comprehended, by any practical plan of leadership. We have not yet made our final deductions. The influences of the disordered era are already telling on the thoughts and impulses of every man and the program of every institution, but from our generalizations it is yet

too early to particularize in definite fashion. Through the years we shall watch for the larger results of war on our religious life and leadership.

But there are certain qualities of spiritual mastery and popular leadership that are now to hold high place in the developing of the church's life for the present and immediate future. There are intellectual and spiritual features that must accompany leadership. These are not new, but have acquired fresh virility and new power amidst the harsh tuition of war and the sensitiveness of the times. We have too generally felt that religious leadership was largely conditioned on oratorical and sermonic ability. Our great pulpit orators have been for most of us types of supreme religious leadership. The moving of masses of men under the sway of a religious appeal is one of the rare and matchless gifts bestowed on but few. It is a passport to greatness. But standing alone, and unrelated to an organized program, the pulpit, no matter how worthily filled, will not necessarily bestow upon its incumbent an abiding place of leadership. We have met grave disappointment at this point. Some have also felt that men of sectarian prominence, ecclesiastical and parliamentary experts, were essentially marked thereby as religious leaders. This fortunately at times has been true, but more often that temporary preëminence has stood

122 NEW FURROWS IN OLD FIELDS

for a subtle mastery of convention methods and the presence of an unworthy ambition whose supreme reward was votes. We have at times allowed certain shibboleths, academic, doctrinal or sectarian, to stand as passports to preferment. They have never been able to confer the gifts of leadership when the real essence of power was lacking in the personal life of the aspirant.

In contrast with the leadership of the Old Testament prophets, it has too often seemed that ours has been a religious leadership through passive resistance, or a compromising acquiescence in deep-seated situations that were wrong, rather than a bold and relentless defiance of things as they were. The church has too often addressed herself to a static situation. We have seen uncertainty again and again rob our religious leadership of power. The scepter of influence fell from their hands when the heart lost both its convictions and the vision of a definite program. Amidst the challenging conditions of various times, religious men have too often lived a detached and unrelated life, and thus inhibited their powers of leadership through lack of vital contact with men and issues. There has fallen on some, whose vows had pledged them to a life of Christian service, a powerlessness through prayerlessness. There was no strength to feed others, since their own hungry heart remained un-

nourished. In all these things we have proof of the divine character of the church and the preserving and directing presence of the Holy Spirit in her life, seeing that she has survived the persistent weakness of human leadership and gone forward in amazing fashion to positions of spiritual power and world-helping.

If facts constitute the call of Christ to men, the changing features of the day make an irresistible appeal to those who stand willing to assume the burdens of the new leadership. What are the chief requisites of leadership for those who are to save America?

Men wait to have us primarily qualify the religious leaders of the new day with a particular kind of intellectual brilliancy and a culture in keeping with academic standards, to which they expect us to add certain abilities for modern methods of organization and departmentalized efficiency. They are not all prepared to accept *as the supreme requisite of leadership for the day a moral passion kindled by a personal devotion to Jesus Christ*. Taking into consideration the resistance to be met and the steadfast persistence needed for leadership in the midst of the obstacles ahead, the pre-eminence of this qualification will be recognized. It has not the virtue of novelty, being no newer than the pentecostal experiences of the apostles, nor

can it be claimed as an exclusive quality for moral leadership of any age.

The special significance of this particular quality essential to the present day religious leadership is not merely that it secures to the leader a moral passion that always persuades and leads, but that it guarantees its continuity by vitally connecting him with the most contagious personal source of moral enthusiasm the world has ever seen. Facing the well-nigh tragic shipwreck of a whole world's civilization, and the impending burdens and crosses that inevitably will fall to the leader of the day who undertakes to help men back to the highway, it is plain that no moral motives will endure to the end unless they be constantly replenished through vital contact with the one unique and kindling personality in the history of morals. Humanitarianism, sensitive and eager as it is in the immediate presence of human need, here gathers a persistency without which its motives fail and its program halts. Fraternity, the watchword and organizing principle of millions of men, is sanctified and pressed on to the larger fulfillment of its ministry when those who take its vows know something of the moral passion that personal devotion to Jesus alone brings. There is a sociological enthusiasm living in every heart that loves men. It quickens and stirs the soul and sends men to irk-

some tasks with joy. But in the presence of the disillusionments and disappointments, dupes and deceptions that all welfare workers meet in their contact with weak and erring humanity and the hopeless outlook for countless derelicts that drift their way, no heart is sufficient for the ever-recurring, never changing moral tragedies in the social and industrial life, that does not know what lay in the heart of Jesus when He looked at a great city full of people and wept, while He stedfastly went on to the hardest task of all. One is compelled to feel, in the face of obstacles involved in meeting the moral and spiritual needs of to-morrow, that persistent purposes will live only in hearts where love to Christ burns like an undying flame on an altar. If we look for the dynamic that will be commensurate with the weight of burdens to be lifted, the guarantor of the indomitable, here it is. If we would qualify our leaders with motives that will not fail in the relentless push that lies before them on the crowded battlefields of to-morrow, here lies their source.

Foreward looking men are always among those cherishing the keenest appreciation of the historic background of religion.—There is such a reservoir of spiritual power in the total data of religion that men cannot find highest qualification for present and future leadership without a sympathetic and

intelligent contact with the past. Of course, the perils of leadership arising from this direction are obvious. Men may cherish an exclusive and hence paralyzing admiration of the things that lie behind. If a man's memory is larger than his hope he is doomed. The backward look and the claims of a great past have often held the church and other forms of social organization to inert conditions amidst pathetic appeals for readjustment and advance. Caution and conservatism are born of a satisfaction with things as they are, and of a timidity before change. Men naturally prefer to endure certain ills of doctrine and constitution rather than to undergo the uncertainties that always come with periods of transition. With our eyes open to all the possible perils of undue attachment to the past, one is compelled to feel that the more frequent peril to religious progress arises from a lack of appreciation of that wonderful background, both immediate and remote, out of which present day situations have come.

The disturbed and formative centuries out of which our moral pioneers rose to defy hostile conditions and assert their leadership in the cause of truth and good order, speak specially to the men now coping with the turmoil and instability of post-war social and religious life. Any man that essays leadership in these days, without a thorough

knowledge of what has happened in similar periods of unrest and transition, will disregard an invaluable source of wisdom and motive power. The spiritual forces of all eras are the same. They simply are interwoven with a different set of facts and operate through different personalities. The same human needs emerge, the same soul cry is heard, the identical heart yearnings distress the good in all epochs. It, therefore, is of vital importance to leaders of one age to know how leaders of other ages have met and overmastered the adverse conditions of their times. St. Patrick and St. Augustine have a message of spiritual meaning to modern mission leaders. Bernard of Clairvaux, Catherine of Siena, Francis of Assisi, and other noble mystics, call to the attention of the evangelists of to-day the place of prayer, discipline and services in enriching the sources of spiritual power. The Venerable Bede, Anselm, Fénelon and others who laid the foundations of education, personalize for all times the fundamental features of moral education and character-building through religious experience. Bossuet, Massillon and Bourdaloue, meeting the moral exigencies of an empire of unparalleled extravagance and folly with immortal masterpieces of pulpit oratory, still selling in the streets of Paris and Dijon, together with Calvin, Chalmers and Robertson, Beecher and Brooks, challenge the

128 NEW FURROWS IN OLD FIELDS

thoughtful inquiry of those who seek an effective message for to-day. So replete are the annals of the church with inspiring personalities, constructive movements and epoch-making utterances of far-sighted leaders, that intimate acquaintance with them sets forward to his task with new determination any man facing the uncertainties of to-day.

"The bleeding feet of martyrs
The toilsome road have trod
That fires of human passion
May light the way to God.
Then though my feet should falter,
While I the flame can see,
Though I be lorn and weary
Lead on, O Truth, I'll follow thee!"

MINOT SAVAGE—*The Truth.*

In view of the composition of our times and the ugly and doubtful aspect worn by much that is about us, the leader that is to take his way successfully through it all, will need an indomitable optimism.—All men look for the man that hopes. In an impossible situation where nothing but defeat is to follow, the man that hopes is a spiritual blessing. The hope that blesses is not the hope that comes merely as the result of an inherited cheerful temperament. There is a kind of non-infectious optimism that is born of a yielding, drifting disposition: It brings no strength to a hesitant soul. Men wish to know that the hoping man hopes

because he believes that the facts, all of which he views, under the overruling Spirit of God in the great cosmic program, are to eventuate in supreme good to all. The smiling optimism of those who take Mrs. Eddy's suggestion, blandly waving out of existence all the ugly facts of pain and disease, bears with it the minimum of contagion so far as lighting the souls of burdened men. It is the smile that does not cheer because it is born out of the impossible theory that the cure of life's ills lies in utterly denying their presence in the universe of a good God. It is the smile that shines upon the sick heart with no more warmth than polar sunshine upon the ice floes of the North. It is only when facts that disturb us are acknowledged and their evil import clearly understood that we feel the uplift of any theory that will underwrite with hope and good cheer the long list of life's disturbing experiences. If the Christian religion does not, at this hour of gloom and aimless disorder in the world's life, put into the heart of her leaders the certificate of indomitable good cheer and the warrant of hope in an ultimate good, we are indeed of all eras most hopeless.

Jesus never faltered in His spirit though He fell prostrate at times in the roadway, sweat blood and fought through intellectual struggles where eternal issues seemed to hang in doubt. He always came

forth seeing a larger vision with His soul keyed to a higher pitch. The uninflamable soul may now and then make his contribution after the pathways have been broken, but the world now, as always, waits upon the man whose forehead shines with the radiancy of a hope that nothing kills.

We are going on to clarified and substantial positions out of this present atmosphere of low visibility. The Kingdom of God is nearer at hand than it was when we entered the period of blood and darkness. The promises of God and the facts of human history do not neutralize but complement one another. The voice of the church should be the treble of hope, and men who are to lead must wear the shining lineaments of their Lord, into whose face fell the light of that better day he always saw.

He must be a leader that without devitalizing his message on behalf of personal goodness and a definite personal experience of religion in men, will hold to, and work toward, the vision of a redeemed society.—It is his business to link these objectives at the start. Much misunderstanding has been bred by the disassociation of two entirely connected purposes in religion. Why there should be an overemphasis of either of two equally essential factors in the equation of the religious life is no more easily explainable than the under-

emphasis of one or the other. That there should be a suspicion on the part of a premise against the sequence that logic makes necessary for it, is inadmissible, even though it be a regrettable fact in the history of religion. Zeal for an exclusive personal interpretation of Christ's Gospel dealing only with the sin and salvation of an individual has led some to doubt the depth and sincerity of a religion that is interpreted in the terms of a total humanity and its social needs. It has been taken for granted that evangelistic enthusiasm was incongruous, if not impossible, alongside of sacrificial work for playgrounds, athletic clubs, and the general features of social service programs. Likewise, it has been concluded that social workers interested in the housing and health of tenement dwellers were more than likely lacking in interest in the spiritual welfare of their tenement friends. The time has come when a sane and just balance must be struck between the two great redemptive functions of the Christian religion.

Men who take leadership in religious life and work of the present day must cherish clear and profound convictions as to the competency of our religion in the one vast inclusive objective, viz., the moral saving of individual men, and the christianizing of the total social order of which the men are a vital part. It would be a pity

132 NEW FURROWS IN OLD FIELDS

in this era of a reviving social consciousness in our religion in any wise to minimize the sad and disintegrating influence of sin in an individual life. Nothing would be more illogical and heretical than to hold that we can cure society of its ills by a general application of industrial panaceas or prescriptions of social theories to the body of society as a whole. Individual sin thrives under the most benign economic adjustments, and personal immorality seems unabashed in the presence of social theories based on equable principles of mutual living.

So, after all that can be done through environment and the restraining and inspiring influence of beauty and harmony, through a ministry of parks, pictures and music, there remains that unbeautified and discordant thing in the individual heart for which we have no other properly descriptive word than sin. We cannot proceed far, nor hold the positions to which we advance on our way to a socially and industrially perfect society, if we fail to take cognizance of the ugly and unconquerable situation within the selfish hearts of individual men. The Kingdom of God is not first of all, but after all, industrial utopias, social New Jerusalems and a heaven of economic justice. These golden dreams of earthly living amidst sweet and equable surroundings, come true after the redeeming love of God cleanses and infills the hearts of men, and they

rise to realize the life of God in their daily conduct among all classes and conditions of their fellowmen. The twin objectives of the Christian religion must never be separated by those who are to marshal the spiritual energies of to-morrow.

So obvious are our world changes and so vitally have they already effected leadership, that it hardly seems necessary to indicate that no man can meet the religious responsibilities of to-day who does not feel the pulse beat of a unified world life.—Many things have wrought to solidify and federate the life of the world. While the fusing of racial units went on with incredible rapidity in the hot fires of war, and all the welding processes were then and there open and spectacular, yet the *oneness* of the world to-day is the culmination of the long constructive processes of peace. There is, therefore, a healthy tissue in the tie that binds by reason of the quiet steady growth of the decades. It makes internationalism, interracialism and interdenominationalism and all the outstanding phases of our world oneness essential and abiding features of the life of the future. With these, the religious leader of the era will take counsel.

These are suggestions of a universality in which all the spiritual energies henceforth released by the church are to participate. Church plans must take on an amplitude befitting these world-wide relations

134 NEW FURROWS IN OLD FIELDS

and opportunities. The vocabulary of those who speak for the church must wear the aspect of a new cosmopolitanism, and her programs must hasten to overtake the answers to the prayers that through a century have been crying to God for open doors and hearing ears in all lands.

There is a happy submergence of sectarian feelings among those whose supreme desire is the salvation of the world rather than the aggrandizement of their own ecclesiastical organization. There is, too, a fine loyalty to the major units in our denominational life which is hastening a federal union of forceful and properly distinctive religious bodies. The elimination from our active religious life of the great denominational units with their historical background and their present capacity for regimental movement under unified orders, would be a distinct loss both to the total spiritual life of the nation and the spirit of genuine Christian unity. The voice of religious leadership henceforth will summon the church not into a vast, incongruous, organic unit, doomed by its own massive weight, either to inertia or disruption, but into the live battle formations and regimental units that know only the law of unselfish adherence to genuine federated agreements underwritten by a flaming devotion to Almighty God and the principles of the Kingdom of His Son, our Lord and Savior. This will be to

capitalize all the spiritual assets of great, living, historic bodies. It will hold intact the intimacies of fellowship that draw men. It will distribute responsibility more widely, rather than narrow it. It will permit Christians to taste to the full the joys of a unity that lives in diversity of externals, because it is born of that deeper unity lying beneath all forms. Thus shall we in fact fulfill the prayer of Jesus who set the effective individuality of each disciple at work in a oneness that welded them so completely that centuries of schism and divisions have not robbed the church of its sweet-sustaining essence. In the coördination of these vast world forces in the religious life of to-day the leaders of the era are to find their supreme task.

CHAPTER VII: NEW SPIRITUAL- IZED FORCES

Ezek. 36:26. "A new heart also will I give you, and a new spirit will I put within you."

II Kings 6:15-16. "And when the servant of the man of God was risen early, and gone forth, behold, an host compassed the city both with horses and with chariots. And his (Elisha's) servant said unto him, Alas, my Master! how shall we do? And he answered, Fear not: For they that be with us are more than they that be with them. And Elisha prayed and said, Lord, I pray Thee, open his eyes, that he may see. And the Lord opened the eyes of the young man; and he saw: and, behold the mountain was full of horses and chariots of fire round about Elisha."

"The longer on this earth we live
And weigh the various qualities of men,

The more we feel the high, stern-featured beauty
Of plain devotedness to duty,
Stedfast and still, not paid with mortal praise,
But finding amplest recompense
For life's ungarlanded expense
In work done squarely and unwasted days."

LOWELL.

"Out of the clouds, come torrents, from the earth
Fire and quakings, from the shrieking air
Tempests that harry half the planet's girth.
Death's unseen seeds are scattered everywhere,
Yet in his iron cage the mind of man
Measures and braves the terrors of all these;
The blindest fury and the subtlest plan
He turns or tames or shows in their degrees.
Yet in himself are forces of like power,
Untamed, unreckoned, seeds that brain to brain
Pass across oceans, bringing thought to flower—
New worlds, new selves, where he can live again
Eternal beauty's everlasting rose
Which casts this world as shadow as it grows."

JOHN MASEFIELD.

CHAPTER VII

NEW SPIRITUALIZED FORCES

The war was a vast welter of grossest forms of materialism. Brute force in the most appalling phases took the field, and held chief place in the thoughts of those who went out to meet the most barbarous and cruel enemy civilization has known. The coarse, selfish philosophy of Nietzsche and other Germans who hated Christianity, because it encouraged the spirit of humility and self-sacrifice, as the test of true manhood, when self-will and superior personal force alone make men strong, came painfully near triumphing. Fighting the devil with fire, an unpleasant but sometimes necessary form of strategy, led our armies into the most debasing and regrettable forms of war. It, therefore, would seem impossible for a single vestige of spirituality to survive this era of glorification of brutal materialism and savagery, or that any spiritualizing forces would be set free out of such unspiritual conditions. But movements of soul, vast and noble, have followed the shock and horror of war. Gigantic enterprises of human love and world service

140 NEW FURROWS IN OLD FIELDS

were begotten, that quickened the heart life of the whole race. Deep currents of mystical experiences were released into life, that brought a new reality to spiritual things. There also followed a spiritualization of many facts and forces in life that heretofore were merely accessory to religion, or possibly but parallel influences.

These forces have to-day become as never before the servants of the Spirit! They have taken on new worth, and have allied themselves in more effective fashion than ever with the spiritual influences of the church. The church must be keenly alert in detecting the results of this new spiritualization working amidst the ordinary, commonplace features of life, and along with the former measures and means of grace, she must command, for redemptive uses, those features and functions that war has charged with new meaning and power.

The enlarged uses of old things has doubtless had more to do with the progress of the world than the discovery of the new. The coördinating of some well-known principle with a new combination of wheels and pulleys, has often been as fundamental and revolutionary in its results as the discovery of some new element. New machinery constantly comes forward to lend new meaning to old forces. Inventive genius has filled our later years with countless mechanical wonders that make use of

powers long in our possession. To-day is the era preëminent in the well-nigh miraculous development of apparatus for the transmission of old power forms in the meeting of new mechanical tasks. Mechanisms change while forces working through the mechanism unchanged move out into new fields and assume new tasks. This is as true in the realm of religion as in the field of mechanics.

This new spiritualization of old and familiar features and functions of life is seen notably in music.—Music has found a new revaluation as a spiritual force, touching the springs of morale and idealism in the life of ordinary men. It has always played a large and spectacular part in army field reviews and in street parades. Men always listen and are thrilled. But not until a great army of native sons became one vast chorus with each man participating in marvelous mass singing did we begin to appraise the larger value of music in the life and character of men, and the movements of society. Men sang convictions of loyalty into uncertain hearts, and swept themselves and thousands of their fellows past periods of fear and doubt. The singing of great groups of men in training camps brought as definite a preparation for successful fighting on the fronts in France as the drill ground and rifle ranges. In the merging of voices in lusty if not artistic singing, a sense of

real oneness and brotherhood took possession of lonely men who at the moment faced the future with foreboding. The singing begot enthusiasm and personal courage, and turned athwart the camps everywhere a tidal wave of good cheer. Germany had long since understood the psychology of song, and had perfected practical plans for capitalizing music as a factor in solidifying and inspiring her well-nigh invincible fighting force. Other national armies of Europe, with their innumerable bands and singing cohorts, added new argument on behalf of the vital part music plays in the lives of men.

So definitely related to character and conduct is music that the apostles of the pure and more classical type of song have been alarmed at the evidences of the disintegrating and disorderly effects of the low forms of music known as "jazz," and other demoralizing types that were popular in the army at home and abroad. Recognizing the positively evil effects of much cheap army music, active propaganda against its use was started; with what results is not known. However, the situation as a whole is convincing evidence of the fact that life has come under strong and definite influences born of music. The wholesome and inspiring influence of music never had a finer field in which to be vindicated than among the music-loving millions of the

army, and there it triumphed notably, and began a new and wider career of service!

Music has always found its supreme place as a minister of religion. It was born amid the joys and hopes of faith, and has achieved its greatest influence under the sanction of religion.

But music has not been democratized properly within the church. The Roman Church has preserved the noblest forms of music through long periods of darkness and barbarism, but in creating a magnificent hierarchy of song she forgot the people. The people heard the mass intoned and supported by vast Gregorian measures sung in screened choirs, but they took small part. The Protestant church, in its desire for simplicity, has too often relegated music to the realm of the ornamental, and the superfluous, minimizing it as an unnecessary feature in the elaboration of church worship. She has not made her vast company of followers the singing host that they should be!

To-day the new voice of song in the throats of millions of her sons, and a new feeling for music in their hearts, remind the church of the presence of a quickened spiritual force awaiting her hand! And, also, that if she is to hasten the Kingdom of God on earth, she must make new and more effective use of this force. Having nourished and developed the power of music through the centuries,

the church must not at this time leave exclusively to outside societies the culture of the sacred gift. Her leaders must popularize the historic hymns and chorals, and stimulate the singing faculties of great companies of people by making possible their participation in oratorios, cantatas and singing pageantry. Classes of instruction in choral music, orchestras and bands under the auspices of the church are urgently needed. When we make melody democratic, and press together in sacred song the divergent groups of present day society, we move forward toward that sentimental oneness that presages a large and practical brotherhood in which partisan problems are to meet solution. This new spiritualization of music places a definite responsibility on ordained directors of song that marks their position in the very vanguard of modern religious leadership. If the church does not pass from this era of new song appraisalment into a renaissance of religious music, with its larger adaptation to the services of worship and character-building, it will be because our musical prophets do not sense the fresh heart hunger of the people, or are worshiping the gods of cold classicism and art ideals in music rather than striving to make music a sacred means.

To our great surprise, there has fallen upon the younger generation, out of the thoughtlessness of war and the standardized thinking of our military

régime, a new feeling for God. It is so unique, inexpressible and universal a feeling that it can be properly put among the new spiritualizing influences released by wartime experiences.—It is something that invites sympathetic attention and coöperation from thinking leaders of our religious life. This new feeling for God will not be discovered through any technical theological terms that it may employ, nor by any particular creed forms to which it has subscribed. Few spokesmen of battlefield theophanies have risen to articulate the holy visions that have passed before their eyes, and present them in theological terms to the world. But few technical theologians were among these blood-drenched sacristans that saw God anew in the clouds of battle-smoke and fumes of gas-filled trenches. But few soldiers could frame as fitting an expression of their sense of God at work with them as one who wrote:

"Wondrous days to be alive in, when with furious might and main, God is fashioning the future on the anvil horns of pain."

—ODELL SHEPHERD.

It would have been too much to ask that young men from the ordinary walks of life should define clearly, and in ecclesiastically approved terms, the strange, new nearness of God that innumerable men felt and gave hints of in their own unique words.

146 NEW FURROWS IN OLD FIELDS

But few of our practically minded western men were emotionally qualified to read with patience the story of the angels at Mons and the legends of the visible presence of Christ moving among the dead and dying of No-Man's-Land. But every thoughtful soldier that drew near enough to the lines to taste the reality and mystery of suffering and death, and to catch the strange thrill of ecstasy and exaltation that filled the souls of men who went "over the top" shared the feelings of Alan Sullivan when he wrote—

"The ancient and the lonely land
Is sown with death; across the plain
Ungarnered now the orchards stand,
The Maxim nestles in the grain.
The shrapnel spreads a stinging flail
Where pallid nuns the cloister trod.
The airship spills her leaden hail;
But—after all the battles—God!

Athwart the vineyards ordered banks,
Silent the red rent forms recline
And from their stark and speechless ranks
There flows a richer, ruddier wine;
While down the lane and through the wall
The victors writhe upon the sod,
Nor heed the onward bugle-call;
But—after all the bugles—God!

The grim campaign, the gun, the sword,
The quick volcano from the sea,
The honor that reveres the word,
The sacrifice, the agony—
These be our heritage and pride,
Till the last despot kiss the rod
And with man's freedom purified
We mark—behind our triumphs—God!

In other words, for many silent, thoughtful soldiers the whole gruesome tragedy of war was but the cover underneath which God, in well-nigh visible proximity to them, was working out holy purposes of high human welfare, while holding in check and eventually turning back the enemy that withstood those purposes. This deep, widespread feeling for God held its place in the heart of many a man in spite of profanity in speech and indifference, if not irreverence, in manner. In spite, too, of the coarse unspiritual conditions of life and standards of morale that depressed the ideals of all fighting men.

A message of clear, confident faith in God and the reality of spiritual life must greet these men of the war camps who have seen and felt things of which they do not speak. There is an expectation here that must not be disappointed. The God that was near, though nebulous and ill-defined in the great crisis of the field, must now be set clearly before every newly sensitized heart as the Father of all men, the Supreme Author of all right, and humanly revealed in the person of Jesus. Men who groped blindly toward Him in war must be led by wise leaders to His altar in times of peace, and there intelligently pledged to His service for definite tasks of love. To make positive, practical connection with this confused but undeniable feeling for

God, is the duty and the privilege of our present day religious leaders.

Poetry as representing the expression of the aspirations of a generation chastened beneath a fierce militancy, yet indomitable, is also among newly-spiritualized forces that religion should lay hold upon.—The poets of the camps and battlefields grew in numbers and quality as the passions of men intensified and the night of war darkened. The dull prose of toil and trial made setting for surprising epics of our soldiers' souls, and when we least expected it we found ourselves in the midst of a new feeling for poetry.

The voice of poets has been the consoling and inspiring feature of all troublous periods hitherto. In the dark hours their eyes have seen what others did not, and their songs have thrilled and cheered. One has but to read, with even slight knowledge of the historical background, the Psalms of David to appreciate the noble and uplifting influences of poetry in the tedious night of sorrow and depression that accompanied the tragic collapse of the Hebrew monarchy. Nor will the reader of the Hebrew Psalter fail to catch the relation of war and national tragedy to the deeper heart throbs and surgings of spirit that pervade the poet's message. In an hour of blood and sorrow, when despots ruled and exile starved the soul, the voice

of song broke forth, and like a choir of heavenly singers Israel's poets brought God back again into the life and thought of a despairing people, and set a golden hope before the nation.

In the breath-taking emergencies of life, most men must stand dumb with their profound feelings pent up and unexpressed. Sooner or later, however, some spirit upon whom the afflatus falls breaks forth and speaks for mute millions, giving release to common joys and aspirations. Much war born poetry is unspiritual because poisoned by venomous hate. Some of the noblest psalms shadow the glory of their lines, by relentless imprecation. It can scarcely be otherwise when the flames of wrath sweep the soul of a proud people. To-day war-time poetry circumscribed by a selfish patriotism no longer inspires men who have felt the new heart-beat of the world. Much of the war poetry of the present era is not merely war poetry. Some one has called it "the poetry of an irresistible movement of human thought, reinvigorated by the very crime that was designed to arrest it." It has not been merely an expression of a national consciousness, but of an ideal of righteousness and the call of brotherhood. It will seem even to the casual student of war poetry that men

"Are cradled into poetry by wrong;
They learn in suffering what they teach in song."

150 NEW FURROWS IN OLD FIELDS

For the religious leader the point of interest in these war poems, many of which are to endure, is not their literary value but their spiritual content. They are saturated with holy ardors, and thrill with noblest ambitions of the soul. Alfred Noyes in the heat of war spoke the sense of most thinking men in a way that woke their gratitude when he wrote—

“Thou whose deep ways are in the sea,
Whose footsteps are not known,
To-night a world that turned from Thee
Is waiting—at Thy throne.

The towering Babels that we raised
Where scoffing sophists brawl.
The little anti-Christis we praised—
The night is on them all.

Grant us the single heart once more
That mocks no sacred thing,
The sword of Truth our fathers wore
When Thou was Lord and King.

Let darkness unto darkness tell
Our deep unspoken prayer;
For—while our souls in darkness dwell,
We know that Thou art there.”

The inherited sanctities could not be obliterated, even amidst the sorrow and utter ruin of Rheims, and every soldier in the trenches on Christmas morning said, with Dana Burnet, as he saw an aged priest climb the wrecked cathedral tower with the bombardment still proceeding—

"Aye, still the guns,
 And heed the Christmas bell!
 Ye, who have done death's work so well,
 Ye, worn embattled ones!
 Kneel, kneel!
 Put by the blood-stained steel,
 Men from the far soils and scattered seas,
 Go down upon your knees!

These poets not only realized what we and our allies suffered to preserve civilization and maintain ideals to which we are pledged by our traditions, but they bodied forth a joyous spirit of defiance to pain, and a nonchalance in the presence of death that gave distinction to all they did throughout the whole enterprise of horror. In much of our war poetry there is a high emotionalism set within the bounds of fine form, and linked to a prophetic sense that religion and its leaders will accept, not merely as a contribution to the difficult task of clarifying the faith of fighting men, but also as an indication of a dominant note in current war thinking.

"Up from these million graves shall spring
 A shining harvest, for the coming race.
 An army of Invincibles shall bring
 A glorified faith back to its place,
 And men shall know there is a higher goal
 Than earthly triumphs for the human soul!"
 —*Stars and Stripes.*

There is here a spiritualized quality of mind whose character and output the student of the times recognizes and the messengers of the Gospel will

be swift to make use of. In this mental atmosphere deep things of God ripen in the soul, and a generation of youth, sensitive to the beauty and power of genuine poetry, is already thereby clad with a spiritual strength that yearns to serve.

Sacrificialism, newly spiritualized, has been released into the world's life with new power, as an ennobling and redemptive factor.—The principles behind the war's unparalleled display of active sacrificialism are native to the charter principles of the Gospel. All Christians should be profoundly impressed with the appalling exhibition of the basic element in their philosophy that the war has made. It cannot be lost upon the moral sensibilities of a Christian generation, nor can it be made void as a definite contribution to the spiritual life of the race, because, perchance, it went forth on its errand of self-extinction, lacking the motives of religion or the religious zeal of the martyrs. We are not to conclude that death upon the battlefield, in itself, constitutes grounds for the warriors' salvation, but we are at the same time to recall that Jesus was very prompt to indicate that He believed "that greater love hath no man that this, that he lay down his life for his friend." Never has personal sacrifice assumed such indescribable proportions. Men have never died for others in such vast millions, and the quality of sacrifice in other mil-

lions that live marred and broken is well-nigh beyond the sacrifice of those who died. It has not been the exclusive privilege of the men of one nation to die for their brethren, but upon a score of great nations, with another score of lesser peoples, has come the baptism of sacrifice. It has saddened the heart, but enriched the soul of all men. Sacrificialism newly spiritualized is an old-time principle surging up out of an era of war to press religious men and units to an advanced position of passionate devotion to the cause of Christ and one another. We shall have lost one of the profoundest lessons of the war if faith in the lives of our church people does not catch something of the spirit of abandon and self-abnegation that marked every soldier of the line and every sailor on the seas. The resentment of the army against the preaching of men who should have been in the line spoiled the message. The courage and willingness to sacrifice was the supreme requisite for useful contact of those who preached with those who joined the combat. Love of ease and comfort, or any apparent idle loitering on the way, or a too careful shielding of oneself from the hardships by which life's ordinary work is done, will poison the moral influence of any religious teacher or worker to-day more promptly and completely than ever. The vicarious suffering of millions of men for world betterment through

just and liberalized government makes an appeal on behalf of self-forgetfulness and sacrificial service on the part of Christian men for Christian ideals in life and for ultimate redemption, that stirs every dedicated man to the depth of his soul. What men did to the limits of self-extinction for abstract liberty for the world, surely the soldiers of Christ, serving others in His name, asking nothing in return, will do for a world sick in its own sins and in the bondage of innumerable sorrows. An English soldier had in mind the inspiring background of sacrifice, which to-day makes new appeal to all men, when he wrote—

"There is a hill in Flanders
Heaped with a thousand slain,
Where the shells fly night and noontide
And the ghosts that died in vain,
A little hill, a hard hill,
To the souls that died in vain.

There is a hill in Jewry
Three crosses pierce the sky.
On the midmost he is dying
To save all those who die.
A little hill, a kind hill
To souls in jeopardy."

EVERARD OWEN.

CHAPTER VIII: NEW PHASES OF UNREST

Is. 26:3. "He shall keep him in perfect peace whose mind is stayed on thee."

Rom. 14:19. "Let us therefore follow after the things which make for peace."

"Who abideth his time, and fevers not
In a hot race that none achieves,
Shall wear cool wreathen laurel, wrought
With crimson berries in the leaves;
And he shall reign a goodly king,
And sway his hand o'er every clime,
With peace writ on his signet ring,
Who bides his time."

JAMES WHITCOMB RILEY.

"Yet in the maddening maze of things,
And tossed by storm and flood,
To one fixed trust, my spirit clings,
To know that God is good!"

JOHN GREENLEAF WHITTIER.

"Morality has little power of inspiration in comparison with religion. The gospel of the eternal life is more dynamic than abstract truth, and it is in the procreative-ness of evangelical churches that the Christianization of formative social influences will largely rest."

"Church and the Changing Order."—SHAILER MATHEWS.

CHAPTER VIII

NEW PHASES OF UNREST

We need spend no time in proving the presence of a profound unrest in the heart of the race. It is everywhere a feature in the social situation and fiercely vocable in its polyglot utterances.

Amidst the disorders of the moment, we actually find ourselves turning back to the passionate oneness of the terrible days of the war with a strange longing! Then, there was a genuine subsidence of violent differences between men, a harmonizing of discordant notes, and a real fraternity in sacrifice and fellowship in service in the great task of equipping the nation and pressing its warriors to the Front. Our souls thrilled in the might of that oneness. There was such a welding in the heat of war that unity and brotherhood seemed sanctified anew and secure for all time as living influences in the mutual life of men.

But before the peace pact could be signed, the discontent, that war's urgent demands suppressed, together with a spirit of morbid unrest and social bitterness, transformed that solemn unity of the

nation into hostile segments of all kinds. The old, unselfish note that glorified the united voice of our people as with tears and fears they prayed and wrought, disappeared. In its place there came the harsh, selfish voices of money-mad men, spoiling the unison of our great song of victory for a liberated world and a preserved democracy! To-day there is no industrial community where quietude reigns and where capital and labor recognizing the privileges and duties of mutuality are living in peace. There is no craft nor guild of workers that knows prolonged periods of unmarred labor. There are no employers that feel any kind of certitude in contracts or working conditions wherein alone prosperity for all must lie. Our legislative units are in constant uproar through the dogmatism of radicals on the one hand and reactionary conservatives on the other, while our people, confused and surprised, ask if mutual love, neighborliness and peace among ourselves have disappeared forever amidst the strange disorders and upheavals of a new day. Will life ever be normal again as we are accustomed to use that word? Does the situation hold any elements of hope to which we may turn? Is the spectacle a proof that democracy is inherently unsafe, because it logically generates the principles of its own destruction? Are there hope-

ful phases of modern unrest as Christian men view the seething life of the world to-day?

On our way to the answer of this question let us take our bearings without which no safe course can be set. Hasty judgments and shallow understandings precede unwise theories and imprudent speech. The sources of our unrest lie back of August, 1914. The world war gave vent to pent-up forces of unrest, and precipitated their outburst, but the world war did not primarily originate the world's discontent. There are resident forces in modern life that make for unrest? The situation brings the whole question into the purview of the church, and lays upon our Christian philosophy a supreme test, and upon our religious leaders an obligation from which there is no escape.

Discontent is born of an idealism that glows in every liberated soul.—As men rise in the scale of life, they sense larger possibilities for their destiny. Their hearts feel a new hunger and new visions dawn on their minds. The story of life's ascent is the story of the soul's discontent. The lure of the unattained, like some divinely implanted passion, calls with a power that no man can resist, be he a jungle savage, a Russian Cossack or the finest flower of Anglo-Saxon civilization. Better a world of discontent with minds in ferment and hearts ahunger and the nobler life of men ever striving

fiercely and even blindly towards something better than the lethargic quietude of slavish docility or a night of unthinking existence!

The unrest of the race is a logical deduction from our theory of the sacredness of human individuality.

—We must bravely face the consequences of our Christian civilization, having released into human life this supreme doctrine of the inherent worthwhileness of every man without regard to race, color, or present status. Only when civilization stubbornly adheres to a proper valuation of individual manhood are the postulates of her government and her social order properly and safely placed. Social progress begins by the recognition in all men of equal, mutual rights and obligations. That recognition, like a tonic air, has spread through all the world. It has revealed the race to itself and discovered capacities and powers resident within that have been obscured hitherto by clouds of ignorance or unjust notions of man autocratically imposed.

The supreme right of every conscience for self-determination in the matters of belief and conduct is another ingredient in the world's unrest.—For the presence and power of this factor we are profoundly grateful. This is the crowning glory of our inherited intellectual liberty, for which our fathers fought. Thoughtless people discount the

moral significance and essential worth of the freedom of the conscience. It lies as the bedrock foundations of our civil and religious liberty without which democracy is doomed. It stirs the world to endless unrest. It sets mind against mind, and fills legislative corridors where men meet with agitation and debate. No realm is too sacred for the intrusion of those differences of opinion that the conscience justifies. In the Councils of the Church the most tender and sacred doctrines of religion have been the objects of bitterest discord and violent argument, because the conscience divinely endowed with freedom refused to be put in bondage.

The conscience never had more subjects over which to exercise its sacred prerogatives than in this era of change and readjustment. What shall we do? Shall we undertake to chloroform the conscience and keep this disturbing thing quiet by subterfuges and temporizing talk? Or shall we patiently and wisely accept this, another by-product of our Christian philosophy, and proceed accordingly? No calamity that could befall our civilization would be comparable to that which would follow a stifling of the conscience of men.

False standards of living ruling the lives of our people long before the Germans violated Belgium enter into the unrest that disturbs our social peace.

The wide distribution of wealth during the last

twenty years has been accompanied by a quickened desire for luxuries and amusements, on the one hand, and a lowering of moral sensibilities that determine the choice and taste of people in what they enjoy, on the other hand. We not only have stimulated the appetite but lowered its quality. There are honorable causes of discontent which we would not remove, but there are unworthy causes of unrest that must be restrained if moral character is to be unimpaired and effective in this new era. Money has come to millions of our people, and with it houses and lands, books and bonds, food for the palate and programs of entertainment that the idle hours of Lucullus and Roman spendthrifts never knew. But with it all, not one new, fresh emotion of peace or joy has come as a direct result of this vast modern accumulation of perquisites. As the quantity of possessions and power grew, the quality of rest and joy cheapened. Joys grow bitter and the soul unhappy when this depreciation of personal tastes takes place. The increase of wages never made any man happy. Larger dividends never brought peace to a single heart. People for the most part refuse to believe this. The Prophet Isaiah saw this perversion of tastes and standards among his people who were in the midst of great prosperity but had no peace. He looked out upon a social disorder that was born of injustice and im-

morality and the violation of the conscience, and he said—

"Wherefore do ye spend money for that which is not bread? And your labor for that which satisfieth not?

Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord and he will have mercy upon him; and to our God for he will abundantly pardon.

Ye shall go out with joy, and be led forth with peace."

Isaiah 55:2, 7, 12.

Then there are class distinctions that contradict brotherhood and breed unrest.—We have no imperial lineage safeguarded by traditions from too intimate contact with the people, as in England. Nor do we feel conscious of the feeling that there separates tradesmen and professional people into unsympathetic groups. We are properly horrified at the cruelty of the caste system in India, and its relentless separation of the people into inferior and superior classes. Our class distinctions are the outgrowth of a cleavage on social and financial lines. The vertical wall that separates socially is, with us, very thin and insubstantial, and is constantly being broken down. We have no native born social aristocrats in this country, for which we are glad. That type of aristocracy violates our native sense of democracy. When it exists, it is suffered as any other social infirmity for which we feel that the incoming of more brains and common sense are the

164 NEW FURROWS IN OLD FIELDS

remedy. We despise snobbery and social egotism, and will have none of it.

But the difference between a man with money and a man without seems to be the irritating difference that makes our class divisions. The situation is full of divisive possibilities. In America, we cherish wrong notions as to the effect upon a man of any personal proprietorship of money. We insist on holding practically, if not theoretically, the idea that a man with soft clothing and money in his pocket or a woman in filmy lace and shimmering silks, is a little above the man without a dollar and clad in the ill-smelling clothes of his trade. And so, those who have, patronize those who have not. Those who have nothing envy those who have. In this temperamental situation certain undesirable things happen. False ambitions are bred by these artificial distinctions, and men will always forget the nobler aims in life, when responding to the stimulus of this class distinction built on money. It is not economic poverty but poverty of life itself that is cramping and crushing the souls of men. Pinched and narrowed by economic poverty, the souls of great men have found a spiritual wealth that they bequeathed to the world while some men with fortunes have starved and died spiritually penniless. The poor man had liberating ambitions that made him rich; the rich man had selfish and

circumscribed visions that left him at the side of the grave poor. We must not build distinctions on false standards of worth. We must learn that "the life of man consisteth not in the abundance of things that he possesseth," and that the only cleavage that can really separate is the divinely ordained distinction between good and bad!

"For a' that and a' that
 'Tis soul and heart and a' that
 That makes a King a gentleman,
 And not his crown for a' that.
 And whether he be rich or poor
 The best is he for a' that,
 Who stands erect in self-respect,
 And acts the man for a' that."

What is the business of the church at this time? Has she a message of rest and reconstruction? Shall she seek to cultivate and conserve an individual quietude and spiritual rest and pay no heed to the noisy jargon of a restless world? Has she anything to say to the misled captains of industry who refuse to see that a new working world is born? Or any word of sympathy to the forward-looking leaders who are pioneering through a kind of industrial "No-Man's-Land," going on toward a new order of industrial partnership?

Has she no word of brotherly advice to the army of wage-earners that are to-day fighting wild and irresponsible radicals in their ranks who imperil

the safety of society? Has she an unfaltering and impartial voice that will denounce injustice alike in employer and employee, and tenaciously emphasize the logic of the principles of her Lord? Shall the church undertake to administer a spiritual anesthetic for the social unrest, and bid men keep quiet and humbly endure what they cannot cure; or shall she go out on all the highways of life, with courage and confidence, to present the ideals of the Kingdom of God and press her principles as a sovereign remedy into every personal, social, and industrial relationship of life?

It will be to the everlasting shame of the church if in this era of strife, with the message of rest and readjustment for which striving men are waiting, she should be neutral and dumb. If she speaks weak platitudes and preaches a colorless gospel unrelated to the ills of men, when she should put forth flaming utterances that chide men who do wrong without regard to position or power, she has forfeited her place of spiritual leadership and moral power, and herself become another tragedy in an era of tragedies.

According to the Report of the Government Census Bureau of 1918, there were in the United States 228,009 church organizations with 191,722 ministers and 42,044,374 members. This includes every known variety of denominational unit. To

this vast total of reported membership should be added at least 20,000,000 of adherents who sympathize with the purposes of these churches and coöperate in their programs. There are more than 500 regularly issued weekly and monthly periodicals devoted to the propagating of moral and religious ideals, and the formation of public sentiment. There are large numbers of educational centers, including colleges and universities where religious culture and moral character are an integral part of curriculum and training. There are Bible and Tract Societies with aggressive methods of distribution, influencing the thinking of unknown multitudes. There are missionary organizations with definite propaganda, dealing with our alien population and with the peculiar problems of the city, and also with the distinctive needs of both industrial and rural centers. There are other and vast numbers of working units in our American Church life that we must take into account when we would make inventory of the church's present day power for leadership. These, together with the countless though intangible influences that make for morality born of our historic connection as a people with the Christian Church, must be in mind when we seek to define the place the church may and must occupy in the present era of readjustment.

Does any right thinking man consider that this

168 NEW FURROWS IN OLD FIELDS

vast, definite force of unselfishness woven into the very tissue of our American life is not to be held responsible for large, determining influences in the settlement of a nation's unrest? There are certain necessities that the church alone can meet.

She can and must create the atmosphere in which men compose their differences.—The supreme thing in debating ourselves into unity is that imponderable thing we call atmosphere that, entering in and spreading itself over a company of sensitive, litigious men, transforms them into friendly counselors. We can never discuss the issues involved in our national unrest with any hope of satisfying settlement unless in every conference the conferees feel the gentle but resistless coercion of this particular atmosphere in which situations that involve mutual approaches and concessions on the part of the antagonists seem less forbidding, and in which impossible things are realized. Passionate voices soften to tones that suggest conciliation, and the defiant advocate discovers a feeling in his heart for the other man, whose theories he sincerely opposes. The manufacture of this pervasive atmosphere is the business of the church. It is not the creating of a psychological situation, nor the setting up of unwarranted and artificial influences that suppress men and abort their liberties in discussion. It is not the presence of an emotional status in which the judg-

ments of men are weakened, nor is it the intrusion of mere civilization with its behests of kindliness, good manners and parliamentary consideration. It is something finer and nobler and more abiding than any of these. It is a spiritualization of life in all its intricate and intimate relationships. It is an ineffable quality of environment that tells on good and bad alike, influencing thought and conduct. It is in this atmosphere alone that the virtues of love, patience, and mutuality flourish, and harsh dogmatism, partiality and injustice die. Discussions that involve social and industrial issues never achieve other than heat and effervescence, unless the atmospheric conditions that prevail are productive of these refining and restraining qualities.

The function of the church at this point is confirmed by two thousand years of practical results. Her gospel of the unselfish life as the supreme purpose of all life fell into the life of a degenerate empire to be mocked and laughed at, but nevertheless to abide. And not merely to abide, but to transform and redeem all human living, to shift the viewpoint of men, making greatness conditioned on service, might on right, and the inheriting of the earth on humility.

It is out of the background of these twenty centuries of Christian teaching that the pervasive and formative atmosphere we need to-day has been

170 NEW FURROWS IN OLD FIELDS

born. It hangs over us like some cloud whose gracious, quickening powers, all unseen, continually fall into men's hearts. The church must perpetuate and extend by her devoted preaching of Christian principles this spiritualization of life's atmosphere wherein the best in character may survive, and the things that make for peace be established.

The church's business amidst the world's unrest is not only to create the atmosphere in which men may compose their differences, *but also to provide the motive power for right conduct in the premises.* Visions are easily painted. Utopias have gilded the dreams of all good men. Prophets have built golden eras of rest and plenty in a single day, while poets have sung into being radiant empires of perfect justice and equality. To-day we know what is wanted. It is a stable order of society secured by an absolute, universal recognition of brotherly love and just principles of living. Men everywhere are striving to reach this end! There are colonies who are building social theories into a successful régime; socialized units that are going toward their goal, independent of the general movement of men. There are economic schools that have recipes for social and industrial ills that they confidently present. But amidst innumerable obstructions these visions, dreams and Utopian expectations halt.

The pathway of all humanitarian service is strewn

with wrecks of countless enterprises that cherished fine plans for the equalizing of life's burdens and the thorough readjustment of society. Commissions and societies that saw the way out have risen with great promises, but lacking persistency died. Realization of these plans of social rest and human betterment depend on a driving power that never intermits nor gives way in the face of difficulties. There is no motive power that commands the qualities of unyielding persistency and guarantees a steadfast program, outside of the irresistible moral appeal of the Christian religion. The supreme need of the moment is not more theories, nor more legislation nor organization. Our fertile imagination, under the provoking conditions of modern life has begotten innumerable plans that hold in them a solution of many of our profoundest problems. Our need is for a moral push that will hold men steadily and without wavering to the process of reaching moral ideals, till through storm and stress they finally arrive. Given a theory at the bottom of which is pure unselfishness and so constituted is human nature that none but men who have felt the call of Christ's cross and tasted the sanctifying influences of self-sacrifice for others, will give to that theory, no matter what its objective, persistent adherence to the very end.

General William Booth met the opprobrium of a

shocked, oversensitive church and the disdain of an unthinking society that did not share his vision, but his motive power was fed by the hidden fires of a moral zeal that nothing could quench, and he wrought to the end with power that amazed and with results that awed the world.

There is no source of adequate moral persistency for the prolonged ascent up which we are to move outside of the appealing sanctions of Christ's principles. Therefore, the church must go out to fire men's hearts and thrill their moral passions with the call of the Cross, if any kind of a stabilizing program is ever to be achieved amidst the disorder and unrest of the world. The business of providing an atmosphere and a motive power would in itself justify the most aggressive self-assertion on the part of the church. If that were all, her presence and influence in this era of disorder would be indispensable.

But there are certain essentials that are to lie at the foundations of any final solution of our difficulties, and these essentials happen to be cardinal principles to which the church has been committed from the beginning. *The coming settlement of industrial unrest will be upon lines of coöperative effort.* The competitive system in the last analysis is a social failure. It always reaches a point where it contradicts the principles of humanity and brotherhood,

and opens the door for injustice on the part of unjust men. and at that point it becomes a social impossibility and an industrial failure. A practical industrial partnership between men who on the one hand contribute the capital, and on the other hand the labor, in the vast enterprise of modern business, holds the key to the solution of our problems. The only approach to a stable social and industrial life passes through this field. The basis of genuine coöperation in industry is the Golden Rule of Jesus, and the permeating of our entire business life with His principles of mutual helpfulness. Here is where the church with her pulpit, press and personal propaganda, effectively may serve God and humanity in this hour of need. Coöperation is a mutual affair, involving mutual trust and personal regard, and anything that runs counter to the principles of brotherhood imperils its practical existence. Business must know the law of love, and must appreciate above every other element that is invested, the investment of the sacred personality of men and women. When business accords the highest place among its essential factors to the humanity that is in the corporation, and when every man from the most influential administrator or technician down to the most obscure and least competent workman is recognized as a human personality, then brotherhood in business becomes something

more than a sentiment, and makes coöperative partnership a practical possibility.

The doctrine of brotherhood is native to the church, and in a relentless propaganda of this great charter principle, in the face of every hindrance that selfish human nature may propose, she will make a definite contribution to the permanent quietude and prosperity of modern life.

It is apparent that the present situation in organized capital and organized labor make a necessity of collective bargaining.—One man in his representative character is authorized to speak for and legally bind his group. This is as fair for one as for the other. But back of a successful régime of collective bargaining as a way of doing business in our modern organized society must be a high regard for the moral obligation in the agreements made between groups. The sanctity of contracts must be respected, come what will. Anything short of this violates the principles of moral order and begets anarchy. At this point the church finds her call. When honor dies and promises of men lose their binding power, civilization is at an end. To quicken and make steadfast this sense of honor in all men, and to put the air of reverence upon the words of every kind of agreement between men, is a supreme task for which the church holds a special commission. The righteousness and holy character

of God must be proclaimed. The divine source of all moral order in Him must be urged, and men must be called to reverence Him. They must know that every violation of truth violates His law, and introduces a principle of anarchy in the realm of moral order. When men are led back into the infinite and personal origin of all truth and honor, as we find it in God, there are discovered inspiring and directing sanctions whose influence outruns all human conjecture. It may seem that the doctrine of God and the principles of successful collective bargaining are very far apart and are here brought together through a strained homiletic situation. But when we kindle again the fires on the dead altars of reverence for God's law, we revive respect for the word of one man to another man. With a holy God before our eyes, a ninety-day note, a gentleman's agreement, a nod of the head that implies consent to a pledge, all become a manner of reverence to Him the Author of all that is righteous, just and holy. Therefore, the church should preach honesty in observing both letter and spirit of contracts that collective bargaining and every other group agreement may be sacredly kept. This achieved, unrest will pass.

Another fundamental in well-ordered society is the guarantee of liberty in the personal choices of life.—Personal liberty is more essential to any man

176 NEW FURROWS IN OLD FIELDS

than his job, and any kind of coercion that hampers that liberty and prevents its exercise, offends a sacred right and spoils peace. This is a very definite issue at this moment. Men are between upper and nether millstones. There are oppressive restrictions hindering free choice, imposed on men from both sides. When the employer insists that unfair working conditions must remain as they are, and a man can take his job or leave it without further discussion, there is an unhappy infringement on certain personal rights that the state has stepped in to safeguard. When a labor union insists that no man shall be allowed to work even under conditions that satisfy him, unless he belongs to a certain union, and undertakes in various ways to intimidate and coerce, there is a violation of an inalienable right that impairs manhood and disturbs good order. Against the violation of the sacred rights of personal liberty by any kind of force, the gospel of Christ, the birthplace of human freedom, is unalterably opposed. Let capital widen and perfect its organized life. Its achievement is the marvel of the world. But never must it for its own gains do violence to the liberty of even its humblest helper. Let labor organize its craftsmen and extend its legitimate work throughout the working world, but let it never in its zeal for power take the personal liberty and the power of free choice from its work-

ers. Every lawful and proper means for enlarging its membership and extending its influence is in order. Education and persuasion will win, but never unfair coercion that robs men of their personal liberty. This is a far-reaching principle, and vitally affects the whole situation to-day. The Golden Rule and the whole message of Jesus are unequivocal on this point. Where personality is involved, we walk reverently. Where the freedom of the soul is in peril, life dwarfs and manhood loses its God-given crown. The reconciliation between labor and capital must come without either group laying a violent hand on the divinely endowed liberties of American citizens.

To the proclamation of these fundamental principles of brotherhood, integrity and liberty, the church must now address herself. They are elements in the divine plan of human order. They hold the solution of our social problems. Without being blind to the obstacles in the way of their application, or the perversions which they will suffer, the man of faith feels not only that the hour is ripe for their urgent presentation but also that the church has unescapable obligations in the premises.

CHAPTER IX: NEW ESTIMATE OF THE CHURCH

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Heb. 12:22-23. "Ye are come unto Mount Zion, and unto the city of the Living God, the heavenly Jerusalem, and to an innumerable host of angels, to the General Assembly and church of the first born who are enrolled in heaven and to God the Judge of all, and to the spirits of just men made perfect."

Eph. 2:19. "Ye are no more strangers and sojourners, but ye are fellow citizens with the saints, and of the household of God."

Matt. 16:18. "Upon this rock will I build my church, and the gates of hell shall not prevail against it."

"And in the plans and hopes for unity the Apostolic principle is recognized, that the key of unity must be inclusion, not exclusion, addition not subtraction. It is not the poor and meager sameness of the least common denominator that we must search for, but the rich and comprehensive unity of the greatest common measure, which can only come through the bountiful contribution of his best from every several members, the unity which seeks rather the synthesis than the sacrifice of distinctions."

WOODS—*Modern Discipleship and What It Means.*

"The wind that blows can never kill
The tree God plants;
It bloweth East, it bloweth West,
Its tender leaves have little rest.
But any wind that blows is best.

The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's
Good will
Meets all its wants."

LILLIAN E. BARR.

CHAPTER IX

NEW ESTIMATE OF THE CHURCH

Among both the weak faithed followers and hostile critics there has been an interesting concurrence of opinion as to the inept, debilitated, and practically futile character of the church as it confronts present day situations. With different facts in mind, and wholly differing feelings in their hearts, these prejudiced observers seem to have arrived at the same conclusion. A brief itemization of these inferences is of interest. These two groups share alike the mournful opinion, that the church has become a hopelessly ill-fitting and incapacitated institution. In the changed point of view of the generation, and amidst the growth of altruistic movements and broad humanitarian social organizations, these doubting prophets see the church as doomed to a steadily waning acceptance at the hands of the people. The theological seminaries, where church leaders of to-morrow are being trained, are rigidly adhering to old teaching data and traditional cultural methods, unconscious, in their semi-monastic seclusion, of the changed note in the world's call for

182 NEW FURROWS IN OLD FIELDS

men, or the character of the revolutions, one after the other, that have made anachronistic and utterly remote the well-devised sermons of their graduates. The conservative theologians have dominated the situation within the church so relentlessly that her scholars have rebelled and gone forth into the liberated regions beyond ecclesiastical control.

Ardent socialized Christians have been under the suspicion of being spiritual castaways by evangelistic church councils, and have gone to independent work beyond the walls of the church. Capitalistic influences have warped pulpit messages, and labor has, therefore, taken umbrage and made a well-nigh complete exodus, erecting as a church substitute the labor union.

The war has made further revelation of the inevitable ecclesiastical retreat that is on. After two thousand years the Christian church has wrought so inadequately that she commanded neither sufficient official authority nor strength of Christianized public opinion to prevent the most terrible catastrophe the human race has known. In this near-collapse of civilization the church proclaimed the tragedy of her impotency; and now in the complex problems of rehabilitation, men are not seeking the intervention of the church, nor do they welcome the intrusion of sectarian cohorts who

are not above capitalizing the world sorrows for denominational aggrandizement.

The failure and removal of great churches from crowded sections of modern cities, leaving the people as sheep without shepherds, and the emptiness of pews while throngs pass open doors of roomy and hospitable sanctuaries, are other straws in this ill head-wind blowing athwart the prow of this disabled and under-manned ship. The signs all points exclusively in one direction. They betoken an open disavowal of the church by the generation in an hour of unparalleled moral need. When the most indescribable moral emergency is upon the race, the church in helpless confusion, conscious of the fatal weakness and inadequacy, gropes on. Her message is unheard, save by a chosen few. Her ecclesiastical deliverances are discounted by constructive leaders. Her utterances on social questions are timid and ambiguous, and without influence. Hypocrisy and moral insensibility blight the inner life of her leaders, and a lack of moral passion hinders her program. These and other allegations pass current in the literature of the day, and make noisy themes for many forums. What is the real situation touching the church? Is there wherewith to make rebuttal in the case as presented alike by both the despondent and the prejudiced? Do the facts war-

rant such extreme conclusions concerning the place and future functioning of the church?

Those who know the church best and have sympathetically viewed her present situation readily acknowledge their anxiety in this period of transition. There is a startling alienation of the vast majority of foreign-speaking city-dwellers, who have brought from other lands prejudices against the church as part and parcel of a political system they disliked. There is rampant infidelity, cherished and systematically propagated by great groups of free-thinking foreign born, with open denunciation of the Christian church as a tool of the rich and governing class. The church does not hold the place it should among the very poor where it had its birth, nor among the vast army of wage earners of the land. There are millions that never enter a present day church. Amidst the distractions and unrest of the hour, religious things find no place in their minds. In the vast polyglot populations of the land, along with the native born who no longer follow the footsteps of their godly forefathers, the church and every other social organism that seeks to educate and uplift the race meets apathy and opposition. The conscience of church members seems not to register with as much sensitiveness as once, in matters of amusements and Sunday recreation and other details of personal conduct, while

the general decay of traditional institutions of piety, like the family altar, the mid-week devotional meeting and historic centers of prayer, that our fathers knew, are obvious facts in the landscape that we all recognize.

But what is the real situation with the church today? Can we face facts and find ground for hope and good cheer? Or, are the pessimistic philosophers right who see the sacred institution in the early stages of disintegration? Without winking at indubitable facts that here and there challenge the efficiency and universal competency of the church, one sees hopeful features on all sides emerging from the confusion and forbidding facts of this hour.

In connection with any analysis of the present situation, either of the church or of public opinion as to the church, there is a statement that should be made for the benefit of the doubting and despondent, and it should never be out of mind when the process of estimating the influence of the church is going on. It is this, that if the power of the Christian church did not prevent the World War, it certainly helped to win it, and to its everlasting credit, as the champion of human liberty, stood before the world relentlessly opposed to Godless Prussian ideals against which men fought. Pulpits flamed forth and expressed, on behalf of the people, the

profoundest indignation against the contravention by Germany of the Christian principles of justice, consideration of the weak, and the might of right. The 255,000 congregations of the nation became, with scarcely an exception, centers of patriotism and loyalty, from whence went forth educating and stimulating influences that recruited men, and filled the war chests of the land. All the native Christian virtues flowered and fruited in the vast programs of activities outlined by the church. Her households led the nation in definite plans for food saving. Her women wrought miracles of needlecraft for the comforts of fighting men, and went forth in vast numbers to soothe and serve the sick.

The story of sacrifice and joyful devotion on the part of the church will never be written, no matter how complete the annals of the war, but those who weigh in just balances the meaning of morale and the power of clear convictions of right in making men effective and determined in their struggle, will share the assurance that the Christian church played a unique and effective part in thus equipping men for victory. The vast unanimity of the church in war efforts explains in some degree the new estimate in which the church is now held.

There is a very definite reinvigoration of the church itself as a unit of organized society.—Like some tonic breeze that sweeps the earth after a sum-

mer storm, this quickened spirit animates the whole body of Christian believers. This is apparent even to the casual observer. There has come upon the church a new joy, a finer zest, a keener sense of dignity and power. The *esprit de corps* of the movement is manifesting itself chiefly in vast plans and platforms for an unparalleled advance in the immediate future. A new self-consciousness has taken possession of the church, and a new self-assertion has taken hold on her. The various denominational groups, feeling the thrill of the post-war opportunities, and the new calls of the era, are rising to meet them with new-born courage, and a hope hitherto inoperative. The voice of her leaders vibrates with new confidence, and their advocacy of policies and pathways of advance are waking new visions among the people, and creating new interest throughout the whole of the church. This revived self-consciousness, and a new feeling of potency, are remote from the sectarian pride and narrow jealousies of other days. This reinvigoration of the individuality of the church comes with a new sense of brotherhood and a fresh feeling of mutuality that binds all Christians. In the presence of a fine Pentecostal fervor long subdued voices of the church are finding themselves, and long restrained impulses that have vainly urged the church toward new and needed tasks are being released. Our methods of

organization and administration are being replaced by expedients born of the needs of the present situation. The technique of church work, and the development of departmentalized responsibility, have not been the subject of as general study as in other realms of human activity. We have not sufficiently recognized that the larger spiritual movements and collective spiritual activities are dependent on organization, properly adjusted apparatus, and specialized leadership. Without deprecating the supreme significance of the Spirit, or minimizing the place of moral power within, the church now sees more keenly than ever the absolute necessity of organized collective efforts, and the cultivation of technique in her workers. In the face of the definite honor God puts upon highly organized plans of work, it is time that the church rose to nullify the descriptive statement with which Jesus characterized the lack of efficiency among his own followers, when he compared them unfavorably with the wise men of the world who planned their work and then worked their plan.

A very hopeful aspect in this definite reinvigoration of the church is the open committal of religious bodies to great continental and world-wide programs wrought out to the last detail, all of which are to be made effective by every wise and practical means, through conferences of representatives of

the whole church. At this moment, in all types of church agencies and organizations, and throughout the body, as a whole, there is this new infusion of joy, courage and confidence, that is quickening the life currents in all church channels, and crowning with hope her long and tedious days of waiting.

In the minds of thoughtful people who seek the sources of things, the church is being reestablished as the moral motor center of society.—In talking about imponderable things, such as the influence of the church on the heart life, or the love of a mother for her baby, we have no mathematical formulas for expressing results. They remain the unknown factor in the equation. We can neither weigh nor measure the things that we know exist as concrete as facts can make them, and as vitalizing as life itself. But we know that in the stress of the world struggle, men and women who yearned to serve, in the face of depression and sorrow felt a strange new need. They were overwhelmed by a sense of vacuity and lack in the presence of fierce demands of the hour. They doubted their ability to meet their demands. Their persistency was sapped by dread, and anxiety took the zest out of their activities. It was in this moment, that thousands rediscovered the strength-giving and fortifying function of religion. The practical benefits of the Christian philosophy were then and there by them

190 NEW FURROWS IN OLD FIELDS

assessed at higher values, and the sustaining power of religion at work within them found new appreciation. The church all the while organically related to society, and a very vital part of the community, took on a more vital and comforting connection with the people, as the sacrifices of the war came nearer, and the sorrows and tragedies of the camps and fields came into thousands of homes. Welfare work, whose scope and character the world of war never dreamed of hitherto, found its initiating and sustaining motive power in the churches of the land. The vast coöperative schemes of the Red Cross were the Christianized ideals for which the church has always provided the moral enthusiasm. The unparalleled activities and well-nigh unbelievable variety of services rendered, by the Young Men's Christian Association, to our fighting men from the most advanced position in the lines to the obscurest unit in the Service of Supply and in the camps at home, was made possible by the tidal wave of generosity, with the religious motive in it, that rose out of the churches.

We, therefore, go up out of this era with new notions of the dynamic influence of the church at work as the moral motor center of society. The church has here a new call to a vital task. She is equipped as no other institution of society is for the work of charging with new voltage these moral

NEW ESTIMATE OF THE CHURCH 191

motor centers out from which come all the currents of unselfish and altruistic activities that help the race. This is supremely important business, when we know how motives die out of hearts and enterprises, and good causes lag. Strong incentives are going to be needed that will thrill and call through the cloud and darkness of long nights and days of burden-bearing before justice finds her throne, or brotherhood its scepter, or the world of sinning men learns the sweetness of individual and collective redemption.



CHAPTER X: NEW SIGNS OF PENTECOST

Acts. 2: 1-4

1. And when the day of Pentecost was fully come, they were all with one accord in one place.

2. And suddenly there came a sound from heaven as of a rushing, mighty wind, and it filled all the house where they were sitting.

3. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them.

4. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

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Knowing this, that never yet
Share of truth was vainly set
In the world's wide fallow;
After hands shall sow the seed,
After hands from hill and mead
Reap the harvests yellow.

WHITTIER.

.
"Stir me, O stir me, Lord, I care not how,
But stir my heart in passion for the world!
Stir me to give, to go—but most to pray:
Stir, 'till the blood red banner be unfurled
O'er lands that still in deepest darkness lie
O'er deserts where no cross is lifted high."

CHAPTER X

NEW SIGNS OF PENTECOST

It does not in any wise denature the original Pentecost to assert that there were social and physical features that conditioned its spiritual success. There were culminating situations in race experience, collective anxieties of a high born people, geographical adjustments, a new kind of world contact and many other accessory conditions that made the background for this marvelous spiritual episode, in which the church found her chief source of power and after which she rose to her world task.

Upon the church at this time came a baptism of fire, the gift of tongues and a new sense of her divine leading, but these things came only after certain human conditions had arrived. It is not possible to enumerate all details in the ripening process that made ready the church and the world for these Pentecostal fires and kindled the holy zeal that sent apostles everywhere preaching the gospel. The fact is in the life of the church every hour is the culminating point of destiny upon which the influences of all the past have wrought, but certain

196 NEW FURROWS IN OLD FIELDS

specific personal and world facts are in evidence as immediately related to the eventful demonstration at Jerusalem. Our interest in this fact becomes vital when we recognize in our times what seems to be situations similar if not identical. It would be foolish in the rapidly changing life of the world to emphasize certain features of that primitive day or any day as necessary requisites for a coming Pentecost. The spirit of God moving when and where and how He pleases is not shut up to standardized conditions. But versatile, ingenious and universally competent, He meets the new needs of new days by making out of new conditions as they come, golden hours of opportunity for the living church. At the same time, there have been and always will be human conditions accessory to the spiritual movements of the age. These may or may not vary.

1. *The original Pentecost was a phenomenon of city life.*—The city of Jerusalem was at this time a most unique grouping of world peoples. The highways of empires came up from the East and the South. The Mediterranean Sea laid down Roman commerce at her doorway. Caravans of Arabia, Mesopotamia and Egypt found the markets of the city with their merchandise, while the civil and military government of the declining Roman Empire lent brilliancy to its life and distinction to

its position in the world. The hierarchy of the Jewish Church with temple, ritual and synagogue schools fixed the place of Jerusalem in the thought of every man, woman and child of the Hebrew race. So it happened that vast numbers heard the call of the ancient capital and came up to cast in their lot with as mixed a company as ever met within the confines of a city. If estimates of Josephus are correct, Jerusalem ranked with Rome itself in population and influence at this moment. As a mere matter in history, this fact does not particularly interest us. But we have learned that certain things are possible only in throngs, and the spiritual and moral possibilities of throngs do interest us. When groups gather, a process of socializing starts, without which many of the highest achievements of civilization and religion are impossible. There is a contagion in human personality that intensifies with the growth of the group. Getting together wakes group enthusiasm and group potencies. A city is, therefore, the supreme factor in movements that originate in and depend on human contacts. If there is a social foundation requisite for a Pentecost and its spiritual propaganda, the city provides it. The strange, sensitive, varied fluid life of the city becomes an inspiring opportunity rather than a menace.

Ours is the age of city living. The world is

198 NEW FURROWS IN OLD FIELDS

segregated in vast city crowds. The tide of population has never run stronger toward the city than now. More than twenty-five cities of the world number a million population each. In our fertile and sparsely occupied land, great cities thrive. There are ten million children under ten years of age living in the cities of the United States. There are nearly twenty millions of people under twenty-four years of age residents of our American cities. Two million more people between 25 and 44 years of age, the creative and organizing periods of life, are living in the city than in the country, while forty-seven per cent. of the entire population are city dwellers. Here are Pentecostal advantages of which the church must take notice. Release into the crowded, sensitive socialized areas of our land the truth and set going among city men the power of the original Pentecostal message and the wide social contacts under God will do the rest. Every city is charged with Pentecostal possibilities. Social contacts through these vast and growing city units make ready our whole land for a widespread contagious spiritual movement. Will the church capitalize the situation?

2. *Back of the original Pentecost was an unparalleled racial intermixture.*—This was not merely a coincidental fact, without any connection with the spiritual enterprise of Pentecost. This racial min-

gling became a vital method in the extension of the Pentecostal message and the widening of its zone of power. The racial situation in Jerusalem at the moment as described in the second chapter of the Acts of the Apostles stood ready to do for the spiritual movement in its intercontinental phase what the grouping of men in cities would do for smaller units. When we inventory the races represented in the crowds, the proceedings in the upper room take on an enlarged geographical range and the event passes into the category of a world episode. We read that the Pentecostal demonstration brought to the scene "Parthians, Medes, Elamites, dwellers in Mesopotamia, Judea, Cappadocia, Pontus, Asia, Phrygia, Pamphylia, Egypt, Libya, Cyrene, Crete and Arabia." Each nationality was an ingredient in the divine prescription for Pentecost. When these people heard the facts and the program of the new era explained, in their native dialects, they then saw the universal reach of the gospel and learned that they were included. At this point, the new doctrine of Jesus ceased to be a provincial message for a chosen race and became a cosmopolitan interracial message. Fitting the moral needs and finding the heart of all nations it henceforth was to know no bounds nor barriers of race or color. From that moment, going forth on many tongues, it began that divine program of race

redemption which is to culminate only when before Him every knee shall bow and every tongue confess.

The point to be emphasized when we seek possible parallels between the original Pentecostal conditions and conditions in our day is that preceding the original movement was an unparalleled racial mixture. It was the polyglot problem of Jerusalem changed into a spiritual asset that made Pentecost and the church of Christ a world factor instead of an exclusive, municipalized local affair.

Here is our present day parallel in Pentecostal preparation. With a hundred nations woven into our national life, we are tied to the whole world by a system of sensitive nerves over which travel to the remotest bounds of civilization the influences of our minds, hearts and conduct. No nation on earth ever had such a composite mixture in its peoples. In our market places is the jargon of all tongues. In our industrial plants, we speak the languages of all Southeastern Europe. In our lumber camps and mills of the Northwest, we have the turbans and tongues of East India. In our heavy labor, we employ the Turks and the muscular men of the Near East, dwellers of Mesopotamia by thousands, Greeks, Slavs, Lettish, Roumanian, Italian, Mexican all are with us in rural colonies, city wards, detached and scattered groups everywhere throughout the confines of the nation. Here are Pentecostal pos-

sibilities that make the little interracial contacts of the Jerusalem representatives seem insignificant. The Christian Church of the nation must recognize this spiritualizing and Christianizing opportunity at her finger tips. We have aliens whose outreach toward home and native land touches the darkest tribes and peoples of earth. Every such alien is a potential messenger of Pentecost if the church of the nation will reach his heart with the gospel of the first Pentecost. This situation puts America in the forefront of evangelizing agencies of the world. She is in the highway of Pentecostal blessings for herself and the whole human race. The forked flame and the endowment with further spiritual powers in service depend on the spirit of sacrifice and surrender with which the church of the land meets the opportunity offered her by the racial intermixture with which she is now identified.

3. *Another feature of the original Pentecost was, that those racial differences and linguistic variants could not obscure that unified need which drew men of all nations together!*—These devout and thoughtful men “from every nation under heaven” were working their way through an era of unprecedented confusion and disorder. A vast militaristic power had done its worst. Its heroes were gradually dropping away into obscurity, leaving behind a world of slaves and anarchists.

202 NEW FURROWS IN OLD FIELDS

Political ambitions had divided the old empire into jealous and warring groups of corrupt leaders. The Jewish nation had lost its heritage of national power and its spiritual life is dead under the literalism of teachers and priests without a message.

Perplexed men in the gateway of a new world life are seeking explanation and interpretation of world facts and heart needs. A worldwide brotherhood of conscious need was waiting for the voice of those Pentecostal preachers. Ripened under sorrow, disillusionment, spiritual neglect and blind leadership, these strangers brought the one final requisite for a worldwide spiritual movement, namely: a waiting, willing, hungry heart.

To-day we have a conscious need for wider and deeper than the early peoples felt and one that knows no racial or geographical limits. Our prayers are polyglot, our petitions one. There never was such a worldwide sense of helplessness! Statesmen whose political inventions have failed to stay disorders acknowledge their need of Pentecostal power. Economists and social reformers whose theories have not eventuated in facts cry out for a baptism of moral strength upon all men, that justice and equity may thereby be established and foundations laid for a stable order of society. The cry from Soviet Russia is in a score of tongues but it is the voice of a single need. Discordant China

speaks in many dialects but of the same great racial heart hunger. The Balkan millions are many tongued but one in the tragic need of their desolate lives. France, broken-hearted, looking across the width of her vast cemeteries, has one great need. England, with her colossal perplexities, her profound disorders and social turmoil, has the same need. America, wholly new to widespread social unrest, not accustomed to instability and disorderly situations, has the same need.

Here is the universal sense of common need, a first step in Pentecostal preparation. The one vast need for the satisfaction of which statesmen and economists and teachers and leaders of all nations and races are now lifting to God a joint and earnest prayer, is for more strength to be woven into the life of men and nations of this present era of unrest that order and good-will may come again and the fruits of peace be given us.

We have learned through the greatest tragedy of history that States fail without moral power in the people; that Governments totter when people refuse to be guided by the right; that races die when they ignore the laws of God and the rights of men and that social systems pass and industrial orders dissolve where God and Humanity are forgotten. In the presence of this sense of need as a prerequisite the Pentecostal hour is here. The prayers

